

Upadesamrta

by Srila Rupa Gosvami



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with illumination by Srila B. R. Sridhara Deva Gosvami

SRI NARASINGHA CAITANYA MATHA

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TEXT 1

vaco vegam manasah krodha-vegam

jihva-vegam udaropastha-vegam

etan vegan yo visaheta dhirah

sarvam apimam prthivim sa sisyat

TRANSLATION

A self-controlled person who can overcome the impulses of speech, the mind, anger, the tongue, belly and genitals is qualified to instruct the whole world.

ILLUMINATION

One time our Guru Maharaja (Srila Bhaktisiddhanta Sarasvati Thakura) arranged to preach in Vrndavana for the full month of Karttika. He chose to speak from the basic teachings of the *Upadesamrta* of Srila Rupa Gosvami. His attention was always focused on the basics, because he felt that the fruits of devotion will come naturally. Pour water onto the root and the fruit will come by itself. *Upadesamrta* contains the substance of Sri Caitanya Mahaprabhu's teachings in the language of Srila Rupa Gosvami. These eleven verses of *Upadesamrta* were inspired by the advice of Mahaprabhu and Rupa Gosvami put that advice into poetic language.

Guru Maharaja himself spoke for several days on the boundary line between Radha-kunda and Syama-kunda. He read and explained the *Upadesamrta*. Srila Prabhupada explained *Upadesamrta* and nothing of *Govinda-lilamrta* or Visvanatha Cakravarti's *Sri Krsna Bhavanamrta*. The higher topics of *madhurya-lila*, Radha-Krsna's amorous pastimes, were left aside. His attitude was, "People are ripe in *Sahajiya*, imitation of devotion. Just try to make them understand, to enter the plane of *bhakti*. That is so great; what to speak of *krsna-lila* - that is far, far above." These were his words.

Pujala raga-patha gaurava-bhange - the whole sphere is taken at a respectable distance on the head. Go on working in the lower level, to show proper respect to the highest thing, don't venture to enter - fools rush in where angel's fear to tread. With this idea, he dealt everywhere.

The Impulse of Speech and the Mind

Vaco-vegam means the urge to speak. One is habituated to speak too much. That tendency to speak is always there, whether it is good or bad. There is no time to discriminate - always talking and talking. I may speak anything and everything and then later repent, "Why did I say like this? I should not have said

such a thing only to pain the hearts of others.” When the force comes from within to say something we cannot control it. “I am straightforward - I can say anything and everything to anyone and everyone! I may even abuse a *sadhu*. ”This should not be. We must try to control that force coming from within in the form of speech.

Manasa means mental waves. Sometimes the rush of some idea may overtake me and manipulate me. It is very difficult to control the mind. The mind may be absent. We may engage our body but I may think something bad. To control the mind some responsibility is necessary. We must accept responsible actions and service - then we can control the mind. Otherwise the mind is independent. It may run hither and thither. We must take some responsibility to control the mind by engaging it in the service of Krsna and His servants.

It is difficult to control the inner mind, but when we preach to others, we cannot but be all-conscious. We cannot talk irrelevantly. We can easily have concentration when we talk about Krsna - that is *kirtana*. I may begin with some *japa* but my mind wanders here, there and everywhere. But when I am engaged in *kirtana*, I must be fully attentive. In that way we can control the mind, which is very difficult to capture and to utilize.

ostha-spandana matrena kirtanam tu tato varam

Simply by moving the lips to chant the Lord’s Holy Name one can attain the greatest benefit. (*Hari-bhakti-vilasa*11.453)

Special stress has been put on *kirtana* by Mahaprabhu. *Kirtana* means to preach. The environment is prepared to attack me, I should rather take up the offensive than the defensive - I shall attack the environment! *Kirtana* means to take the offensive. The whole environment is surcharged with the offensive spirit. They are coming and attacking me from different directions, through different ideas that are like spies that are already within us - their agents. I shall take the offensive and attack the environment with the power that I have received from my Guru Maharaja. That means *kirtana*. That means preaching. This is what we are told by our Guru Maharaja, Bhaktisiddhanta Sarasvati. Preaching means to attack the environment, not to lie down passively and allow others to take the position. *Japa* is very feeble, a weak thing. You will begin your *japa* and when you are aware you will find that your mind is marketing in some other place. But

when you are talking about Krsna to others, you will be fully attentive. That is automatic attention. Therefore you can control the mind by preaching.

The Impulse of Anger

Then there is *krodha-vegam*. *Krodha* means anger. When anger comes, it creates a disaster and a reaction is inevitable. We must try to check that sort of flow of the mind towards anger. We shall not try for that, but what we have we shall try to utilize it for the service of Krsna.

yad karosi yad asnasi

yaj juhosi dadasi yat yat taspasyasi

kaunteya tat kurusva mad-arpanam

O Kaunteya, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever penances you may undertake - do that as an offering unto Me. (Gita 9.27)

Good or bad, whatever is within you, that must be thrown away for the object of Krsna's service. It may be adjusted in this way - I have got anger and that anger should be utilized in favor of the service of the Lord. *Krodha bhakta-dvesi-jane* - whoever comes to attack the devotees, I will use my anger against him. We make the best of a bad bargain. So many tendencies are in my mind and when I want to transform them wholesale within my mental system, I shall try to adjust them in connection with divine service. I shall try to utilize them in that stage.

In some stages it may seem that a devotee becomes angry by even a little cause, but that anger should not be classified as ordinary anger. His anger will do good to the person with whom he is angry - it is for the well being of the man with whom he is angry. They cannot be judged independently. Mahaprabhu was angry sometimes. When Mahaprabhu was going on with *kirtana*, they closed the door and one *brahmacari* who was only drinking milk and nothing else wanted to enter. He thought that, "I must be considered to be purest because I drink only milk, nothing else. Why have they closed the door to me?" Then at last when the door was opened, and he asked why the door was closed to him, Mahaprabhu replied, "Simply drinking milk is no qualification. The real qualification is Krsna

consciousness.”

This has been seen many times. There was some misbehavior done against Srivasa Pandita. A *tantrika* placed some wine and other things at the door of Srivasa's house at night in order to ridicule him. Srivasa Pandita opened the door and saw wine, meat and other nasty things. Then he went to his neighbors and said, “Please see how I am a *tantrika*. Every night with the help of this meat and wine I worship Goddess Kali.” Then those gentlemen felt very disturbed - “Who is the rogue who has done this thing?” When Mahaprabhu was informed He was very much enraged and said, “That man will have to suffer!” Later, that man whose name was Capala Gopala got leprosy. Sometimes in this world some anger is shown by the incarnation of God Himself, and some devotees also. But that is not harmful. It is for the good of the person. The excitement found in a devotee should not be taken as ordinary.

We have to quarrel. Sometimes we may have to engage in litigation; sometimes there are differences in our realizations concerning the proper meaning of the particular *mantras* of the scriptures, or a particular point. There may be differences and discussions. It is not undesirable. Sometimes it is necessary.

Generally we are to think that we are not in a perfect condition, our differences will be due to our realization, our degree of realization. Everything varies, but differences amongst the main principles is deplorable and will cause disturbance to the newcomers. It is a great catastrophe for the newcomers. They have come with open faith of a very mild standard; their faith is not so high, not so intense that they will be able to tolerate many things which seem to be like discord. The difficulty is with them. Whenever such things are happening, generally the *madhyama-adhikari*/Vaisnava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences - the quarrel, litigation and all these things. This is only reserved for *madhyama-adhikaris*. It is undesirable for the beginners to see the differences between the higher personalities whom we consider to be upper rank. When they observe such quarrelling the lower class cannot but be disturbed. Try to avoid this as much as possible. At that time they may give their attention towards the scriptures. There is less quarrelling, but in scriptures there is also quarrelling, because their recommended advice is for different stages. Progress means quarrel. Elimination and acceptance, that means quarrel. One condemns another - progress means such. We can't avoid it altogether, but still progress is there.

We must not be afraid.

The Impulse of the Tongue

Jihva-vegam - this means the urge for that which is very tasteful. I am a servant to that, a slave to tastefulness. *Jihva-vegam* means our attraction to a particular taste. One may have attraction for pungent, bitter, sweet or sour. That is *jihva-vegam*. The tongue always wants to taste that sort of thing. Whatever is tasteful may be detrimental to my health, yet I cannot control my tongue. Out of greed I may take something that may not be the proper diet for me. I take something, and then I take more but it is not necessary for my health. I should try not to fall prey to my tongue and become its slave. How to avoid *jihva-vegam*? The process is that whatever I am taking, I should think, “How has the *sadhu*, the guru, or God tasted it?” The material thing should be subservient and our attention should be directed towards the subjective feeling of the higher personalities, how they have tasted it. That is the key to escape from material taste.

Mahaprabhu tried to avoid sweet things, “I am a *sannyasi* so I must keep a standard. If I take sweet things, then everyone will do like that. It is not proper.” Then Svarupa-damodara said, “That is the negative side, but You will take *prasada*. That is the positive side. *Jagannatha kaichi karyachena bhojana*. You must have direct experience of how Jagannatha tasted it.” From the objective world, to take it to the subjective, all feelings should be collected and applied towards the higher plane, and it must be drawn from the lower plane.

The Impulses of The belly and genitals

Jihva-vegam means the urge for that which is palatable to the tongue, and *udara-vegam* means the urge to fill one’s belly. We think, “No, I have not eaten. I have not taken much food. The belly seems to be very vacant to me. I shall take more.” That is *udara-vegam*. More and more - then it will swell. We should only take that amount of food that is necessary to keep up the health.

Upastha-vegam is the urge to get a pleasing sensation from the ladies and the desire for the company of women - for the men, the women and for the women, the men. We should try to check that tendency within us. That is mental; it is not

even in the soul.

That is only in the mind and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing and we must be very cautious not to fall prey to such a flow. It is a universal and very powerful flow and we must try our best to keep aloof from the flow of that plane as much as possible.

*tomara kanaka bhogera janaka, kanakera dvare sevaha madhava kaminlra
kama nahe tava dhama tahara malika kevala yadava*

Your wealth is simply used for mundane pleasure but you should use it in the service of Madhava. The desire for women is not your business because Krsna is their only true master. (Vaisnava ke?- 3)

The enjoying aspect of women is not for you, it is only reserved for Krsna - *tahara malika kevala yadava*. Krsna is the only enjoyer of the beauty of anything to be enjoyed from the women section. It is mentioned there, literally in this verse.

One gentleman came to our Guru Maharaja in Calcutta and said, “What do you mean by this? Then who are we? Have you written this in the literal sense? That all the women are meant only for the enjoyment of Krsna, only and none else?” Prabhupada answered, “Yes, yes! That is the true naked meaning of this. Such a type of enjoyment is meant only for Krsna, and all others are trespassers.” *Kanaka* - money. The master of money is Narayana, Laksmīpati, and we are all His servants more or less in different ways. And Baladeva, the guru, is the master of name and fame. *Kanaka, kaminī, pratistha*. *Kamini* is to be adjusted for the Krsna conception, otherwise we are lost. It must be adjusted with Him. Any lady consciousness must have connection with Krsna.

Intelligent Adjustment

We are told that this *jihva-vegām*, *udara-vegām*, and *upastha-vegām* are in a line. They all help each other. We must be very careful to be rid of them. They cause so much disaster in one’s life and have spoiled so many lives. We should be careful in our dealings with them.

We must be very cautious about all these animal tendencies within us. Rather we are slaves to them. These different types of mentalities are masters and I am their slave. We must be independent of all these ‘masters’.

kamadinam kati na katidha palita durnidesas

tesam jata mayi na karuna na trapa nopasantih

utsrjyaitan atha yadu-pate sampratam labdha-buddhis

tvam ayatah saranam abhayam mam niyunksvatma-dasye

For so long I have obeyed the wicked dictates of lust, anger, greed, madness, delusion, and hatred, yet they never took pity on me, and I have felt neither shame nor the desire to give them up. O Lord of the Yadu Dynasty, now that my intelligence has been awakened, I am leaving them behind. I surrender myself unto You who grants fearlessness. Please now engage me in Your service. (Cc.Madhya 22.16)

These desires are my lords and they are using me as their slave, and such a helpless life I am leading here. In the name of a human being I have got so many shameful tendencies

within me that even an animal cannot come to such a low standard. This is our selfanalysis; our real nature will be like this - a shameful nature within. Our real enemies are within, not without. And within, the Lord is there in the heart and the kingdom of the Lord is much higher. We have that consolation, hope and prospect. We must give a bond and try to keep that promise, then help will come from that higher plane and it will drive away all these superficial enemies that are dancing like demons on the surface of our mind. They must be driven away. And help will come from within, if we seek it and if we cooperate.

The agents of the Lord are more powerful. If we really invite them, then the *sadhus*, the agents of the Supreme Lord, will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven away forever and we will have happy engagement in the service of the Lord. We will be free from all these demonic masters. That is not a cheap achievement.

Gradually it will be controlled. If you want to hunt an animal, it takes some time

to kill it. These *anarthas* are there and to dispense with them, some time is necessary. But the energy to kill them, to remove them, should be gathered by us from higher sources. Then with less energy we can do away with them.

kiba se karitepara, kama krodha sadhakare yadihaya sadhu-janara sanga

What can lust and anger do to the practitioner who takes shelter of saintly association?(*Prema- bhakti-candrika* 2.11)

What harm can lust, greed and anger do to a seeker of the truth who is on the path of divine realization, if he can have the intimate association of a *sadhu*? In other words, they cannot do anything because something is being spent but it is a side- income. If help is coming from the higher then that supersedes the expenditure to the lower and the lower thing cannot do any harm - *kama krodha sadhakare*. And there is also *kausala*. *Kausala* means intelligent adjustment - we can get relief. In this regard Narottama Thakura says,

kama krsna karmarpane, krodha bhakta-dvesi jane

lobha sadhu-sanga hari katha

moha ista-labdha-bine, mada krsna-guna-gane

niyukta kariba yatha tatha

I will use lust in the service of Krsna, anger against those who are inimical towards the devotees and greed for associating with *sadhus* and hearing *krsna-katha*. I will become bewildered only when I cannot attain my worshipable Lord. Madness will manifest when I intensely glorify the divine qualities of Krsna. In this way I will utilize all of these. (*Prema-bhakti-candrika* 2.10)

Kama krsna karmarpane - some impulse we feel within. Try to utilize that force and regulate it in the service of Krsna. *Krodha bhakta-dvesi jane* - try to use anger towards those who are antagonistic to the *sadhus*, the *krsna-bhaktas*. *Lobha sadhu-sanga* - you may try to engage greed by hearing from the lips of the *sadhu*. *Moha ista-labdha bine* -sometimes depression comes. Try to utilize it when you are separated from the *sadhu*. *Mada krsna guna-gane* - sometimes overflowing energy appears within us. Engage that overflowing energy in

dancing and chanting the Name of Krsna. *Niryukta kariba yatha tatha* - try to regulate all these things in the service of Krsna. If you do this you will be free from them in no time.

asankalpaj jayet kamam

krodham kama-vivarjanat

arthanartheksaya lobham

bhayam tattva vamarsanat

With strong determination, one should give up lusty desires and anger by rejecting the objective for sense gratification. One should give up greed by evaluation of the obstacles of accumulating wealth and by analyzing reality one should abandon fear. (*Bhag. 7.15.22*)

In the *Bhagavatam* it is mentioned by Devarsi Narada, *asankalpaj jayet kamam* - you have so many designs and plans to carry out. *Asankalpa* - don't enter! Don't allow yourself to enter such ambitious speculations. Don't allow yourself to be busy with such big ambitious engagements in life. *Krodham kama-vivarjanat* - bad temper sometimes comes within you, so withdraw from the beginning. Don't identify yourself fully with a particular plan - if any hindrance comes to you, you will be fully entangled. If you are not addicted to a particular plan then there is no chance of being excited. *Arthanartheksaya lobham* - you have so much greed for money. You have to discriminate, "What is the charm of money?" Whatever you can construct, that automatically vanishes in course of time, so what is the charm of money? *Bhayam tattvavamarsanat* - and if you have any fear or apprehension then you have to discriminate - *tattvavamarsanat*. So many things are combined - matter, water, ether, which come and stay for sometime and then disappears. Birth and death, in the course of nature, is coming and going everywhere. Every second something is born and every second something is dying. Calculating in this way you should leave your fear. A long list is given there in *Bhagavatam* and in the conclusion it is said:

rajas tamas ca sattvena

sattvam copasamena ca

etat sarvam gurau bhaktya

puruso hy anjasa jaye

Through devotion to the spiritual master one can easily conquer the modes of passion and ignorance by cultivation of the mode of goodness and giving up attachment to those modes. (Bhag. 7.15.25)

Master of the World

Etat sarvam gurau bhaktya puruso hy anjasa jayet - all these undesirable things can be checked only by concentrating one's attention to the service of guru. "My guru has ordered? Then no fear, because my absolute guide has ordered it." We may take this advantage and everything will disappear in no time. Very easily you will be able to cross over all these difficulties if you concentrate only on the divine feet of your guru. "He is my guide, I am not my own. I belong to him. Whatever he will instruct I must do without caring for my individual loss and gain." In this way, whatever we have got, we may try to utilize that as much as possible in the service of the Lord and in that way He may be able to purge these *anarthas* from our heart very soon and very easily. *Etan vegan yo visaheta dhirah sarvam apimam prthivim sa sisyat* — one who can control all these animal tendencies, who is master of his own self and his own mind, can be master of the world. He is a *gosvami* proper. He is eligible to give instruction and make disciples all over the world and the number of disciples cannot make him deviate from his standpoint. These are the *sadhus* who come under the flag of Sri Caitanyadeva. All these things are recorded for our benefit and caution in the *Upadesamrta* which was given by Mahaprabhu through Rupa Gosvami to us in detail.

TEXT 2

atyaharah prayasas ca

prajalpo niyamagrahah

jana-sangas ca laulyam ca

sadbhir bhaktir vinasyati

TRANSLATION

Eating too much or collecting more than necessary, performing extraneous endeavors that are against devotional service, speaking about mundane subject matters, neglecting the injunctions of the scriptures or blindly following scriptural injunctions, associating with mundane people and mental restlessness - these six things destroy devotional service.

ILLUMINATION

Atyahara refers to whatever we collect, and also to feed oneself more than necessary.

Whatever I collect, I want a portion of that thing. We are all busily engaged in collecting things for our sense satisfaction. Whatever we shall require, we can transform that into sense pleasure. Generally we fix things in such a way that we can collect the maximum money and with that money we earn some sense pleasure.

Our relationship with this mundane world should not be for sense pleasure, but we should work as much as required to keep this body fit. Money should be utilized not for sense pleasure but to satisfy our duty and the aim of our duty should not be to go downwards again but it will be for the *apavarga* - crossing these three necessities of life to seek for a higher purpose. Money should help us to discharge our duty and duty should be arranged in such a way that we shall inquire about our self and the environment - “Who am I? Where am I? What is my aim in life? What is real satisfaction?”

jivasya tattva-jijnasa nartho yas ceha karmabhih

A human being is meant to inquire about the Absolute Truth. Nothing else should be the goal of one’s activities.(*Bhag.* 1.2.10)

That is the only requirement for us and that should be our only aim. That should be the object of our life. By amassing money, the real principle is lost. If we are not genuine, then we will be carried away by money towards the exploiting world. Money may be collected, but that must be distributed for the service of the *sampradaya*, for the service of the Vaisnavas. Amassing money is a sign of deviation.

Generally the devotees should engage themselves in the subjects of the Lord, but in the Gaudiya Matha we find they are handling money, motorcars etc, but for what purpose?

matala hari-jana visaya-range

pujala raga-patha gaurava-bhange

It is to show what is the *raga-patha*. Generally it is thought that one must give up everything and only through internal love worship the Lord - not by external sources. Majesty and reverence are not necessary. But here we are extensively handling the wealth of the outer world. What is the meaning? The meaning is to show that the *raga-patha* is above all. The position of those that are followers of the *raga-patha* is very high. They have left everything and are taking the path of worshipping Him in their heart. All this grandeur, all reverence, everything should go to serve them. *Pujala raga-patha* -everything has its fulfillment if it can be connected to worshipping the feet of those that are living in that plane. Majesty, awe, reverence, wealth - everything is only meant to serve those *niskincanas* who have made the Lord of love and beauty the all in all in their lives. The whole world must learn this for its own welfare, and to teach this to the world, the Gaudiya Matha is handling all these things.

While in Bombay one Bengali gentleman who was an officer in the mint asked me, "You have come to collect money but you are a very rich man." I told him, "Yes, we say we are rich and we also say that we are beggars. Now we must come to some understanding. You say that we are very rich. Why, because we spend money like water? A man who has got so much money can spend his money like that. An ordinary man would agree that this must be superfluous money; otherwise a beggar would not spend money for such purposes. One who has got millions can throw away thousands for luxurious activities. You think we have got much money. But we say we are beggars with no money. Still we spend money in such a way. Now the question will come whether what we spend will

be for a good purpose or a bad one. A doctor may not be wealthy, but he has got a motorcar because he can attend many patients thereby - this is not a luxury. Generally men will think that one who has got a car or a plane must be a moneyman of high order, then only can he keep such things. But for business purposes he may keep such things. A doctor may have many patients he can visit by motorcar. We also use things in that way. You may think that it is superfluous to decorate the Deity, but we think that this is the fulfillment of life. All good things must be used to serve Narayana. That is our creed.

Beggars we are, but still we spend money like water - for decoration, for festivals, for distribution of *prasadam*. We beg money and we spend lavishly, but not for ourselves. We feel the necessity of our particular nature. The real question is how we spend the money, not how much money we have got. We are poor beggars; still we spend money like a rich man. A rich man would be afraid to spend money like that.” Wealth only has its fulfillment in the service of those that are above this monetary world. The greatest goal possible is to worship the Lord and connect Him with this world.

Useless Endeavors

It is mentioned in *Bhakti-rasamrta-sindhu* that it is prohibited to endeavor to build temples and all these things on a grand scale.

sanga-tyago vidurena

bhagavad-vimukhaira janaih

sisyady ananuvandhitvam

maharambhady anudyamauh

One should keep a distance from those who are averse to the Lord, avoid accepting too many disciples and not be overly enthusiastic about initiating great projects. (BRS. 1.2.78)

When our Guru Maharaja was delivering lectures on the sixty- four kinds of devotion I marked that this is prohibited in *Bhakti- rasamrta-sindhu* but he was doing the same thing. On a big scale he was making propaganda. He was spending money in great quantities to construct temples and other things. That

which has been prohibited by Rupa Gosvami, our Guru Maharaja had undertaken all those things. What would he say when this point comes up? He told, “Cut your coat according to your cloth.” This is a point of personal capacity. One man can manage an empire and he may find time for much leisure. And another man cannot even manage his own family of two or five members - the whole time he is engrossed there and becomes mad to manage that family. It is all a question of personal capacity.

Bhaktivinoda Thakura has written that there are two types of people. One reads and collects many things in the form of advice and understanding but cannot find the gist, the very substance of the thing. The other is the *saragrahi* who collects the very gist of everything and eliminates the burden. The *saragrahi* is the highest class of devotee. Externally he may be managing the government and society, but internally perhaps he is a Gopi of Vrndavana. There he is another. He is doing his duty. In that way externally he is a king or he is a general. He is fighting. such a double function one may have sometimes. In Bhaktivinoda Thakura’s Bengali translation of this verse from *Upadesamrta* he says, *visaya-prayasa*, which means a false errand, an enthusiastic attempt for something undesirable. To prefer a life of devouring each other and disturbing each other - that is undesirable. That is *maya*

dvau bhuta-sargau loke’smin

daiva asura eva ca

visnu-bhaktah smrto daiva

asuras tad-viparyayah

There are two kinds of created beings in this world, godly and demoniac. Those dedicated to the devotional service of Lord Visnu are godly, and those opposed to such service are demoniac.(Visnu Purana)

This is in *Visnu Purana*. And in *Gita*:

dvau bhuta-sargau loke’smin

daiva asura eva ca

daivo vistarasah prokta

asurampartha me srnu

O Partha, there are two types of people born into this world - the divine and the diabolical. I have described the divine in detail. Now listen to Me as I describe the diabolical. (Gita. 16.6)

Asura means struggling for closer bondage, and *deva* means struggling towards the right direction. There are two sections struggling here - one towards the positive, the other towards the negative. To make oneself big at the cost of others is a concocted illusory line. Everyone is struggling to become big but that is an illusion - that 'big' is not really big. Real bigness is on the other side. To become big is easy. "I am a big man, I have something to be proud of." But to accept that we are nothing in the face of the Absolute, to accept this creed in its true color, is very difficult.

The Vaisnava is also struggling, but to be reinstated into a harmonious life. That should be known here - all should struggle to be reinstated into the real harmony of the Whole. Sincerely we should pray to the Lord, and we will find His help in no time. Then, in our innermost hearts, we shall find our connection with the fundamental plane of loving service to the Sweet Absolute. Then we shall find that the Lord of Love is Krsna, the beautiful Reality.

When a beginner is trying to conquer his senses, at that time he cannot avoid struggle. Progress means struggle of different types. Generally the time of trouble begins at the stage of the *madhyama-adhikari*. At the lower stage of the *kanistha-adhikari*, one does not measure how much devotion he is getting or not. With a peaceful mind he is engaged in *arcana* etc. But at the *madhyama-adhikari* stage, a real struggle begins in one's life. How to adjust - not only as advised by the scriptures, but also our social position, our relationship with the world, with the society, with education etc. The tendency to preach for propaganda comes at this stage. The *madhyama-adhikari* wants to extend himself and remove the difficulties in his environment and tries to convert the environment for that purpose. The *madhyama-adhikari* is a life of struggle and when he reaches the stage of *uttama-adhikari*, then he becomes peaceful in life. He sees everywhere that things are going well according to the will of Krsna. Very easily he can see the will of Krsna everywhere, so he has not much to struggle for. But when living in this ignorant plane of misconception, he acquires harmony by seeing both things - *maya*, and *Isvara*.

He wants to install God consciousness, and he tries his hardest to remove the misconceptions. That is a period of struggle. *Sadhana-dasa* - this stage is full of struggle. Then when he comes to the stage of *apana-dasa*, he feels peaceful in *bhava-bhakti* and then *prema-bhakti*.

But there is again another struggle when he is already in *lila*. That is in another plane. In Vrndavana there is also competition, there is also struggle. Yasoda will think how to control this naughty child, “I failed. I can’t manage Him.” In this way there is some sort of a struggle, but that is produced by *yogamaya*. *Prema-bhakti* is also dynamic in character, not static. Where there is something dynamic, there is some struggle. The competition is there. There is a play in the *sakhya-rasa*, two parties - one party wants to conquer another party. One says Krsna, another says Balarama. That is also a struggle. But that is purely of another type; that is transcendental play. And in *madhurya-rasa* also there are several parties - Radharani’s party, Candravali’s party, so many parties there are. And the servitors of every party are to manage for their own interest, the interest of their mistress. That type of dynamic character means some sort of struggle, a sweet struggle. And here in this plane it is bitter. Here we have to struggle to remove the nescience and to invite pure knowledge. This struggle is a little bitter - not only that, it is tasteless and painful sometimes. But when we enter that higher arena, the struggle becomes more sweet. *Lila* means a sort of struggle.

Useless Talks

To abuse the reign of our self-control and allow ourselves to enter into discussions of anything and everything - that is *prajalpa*. *Prajalpa* generally becomes *para-dosanushandhana* - finding fault with others. That is generally the subject matter of idle talks. When the guardian analyzes this fault within his affectionate disciple to point out and correct him with a sympathetic and graceful eye, he himself will not become contaminated if he is pure enough. When a doctor is treating an infected patient, the infection may naturally come to him. But if the doctor is well guarded it will not infect him as he is conscious of the poisonous nature of the disease and is very careful when he tries to remove it from the body of the patient. Sri Caitanya Mahaprabhu instructed Raghunatha Dasa Gosvami:

gramya-katha na sunibe, gramya-varta na kahibe

bhala na khaibe ara bhala na paribe

amanimanada hana krsna-nama sada la'be

vraje radha-krsna-seva manase karibe

Do not hear mundane talks and do not engage in them either. Do not eat very luxurious foods, nor should you dress finely. Do not expect prestige, but offer all respect unto others. Always chant the Holy Name of Krsna, and within your mind render service to Radha and Krsna in Vrndavana. (Cc.Antya 6.236-7)

We must not attend to worldly talk, neither should we engage in that - *bhala na khaibe ara bhala na paribe*. Don't seek after the satisfaction of our tongue and belly, and don't try to wear any good dress to be admired by the people. *Amani manada hana krsna-nama sada la'be* - give honor to all, but don't seek honor from anyone. In this way we will take the Holy Name of Krsna continuously.

We are requested to talk about the Supreme Lord, and by that process, all undesirability within us may vanish. Speak always, and only about Krsna. Speaking means reproducing. When we speak something we cannot but be fully attentive. We cannot speak nonsense. When we speak, we must be fully attentive. It is difficult to have concentration within, so preaching or speaking forcibly makes us concentrate on a particular call. It cannot be nonsense to the public. I must be alert in what I am speaking. In that way, it has been selected as the highest form of means to the highest end, in this Kali-yuga especially. But speaking must be done in a proper way:

na yad vacas citra-padam harer yaso

jagat-pavitram pragnita karhicit

tad vayasam tirtham usanti manasa

na yatra hamsa niramanty usiksayah

Those poetic words that do not glorify Hari, who alone can purify the entire universe, are considered by saints to be like a pilgrimage place for crows where perfected souls find no satisfaction. (Bhag. 1.5.10)

The style, the language, etc. is very beautiful, but if you dive deep you will find no mention of the glories of the Lord. It is lifeless. The outward dress may be

very fine and attractive. The decoration may be very nice, but if there is something wrong with the inner substance, then what is the necessity of that? Rather, such words work as poison to us. But on the other hand the outer grandeur may not be so charming, but the very subject, the substance within, if it is nectar-like, then it is a very desirable thing. We must try to accept that. Ignore the ornamental, but accept the substance within - that should be the aim of our life.

tad vag visargo janatagha viplavo

yasminn pradslokaṁ abadavatya api

namani anantasya yaso 'nkitani yac

sṛnvantigayantigrnanti sadhavaḥ

Those works where every verse is written to stir the hearts of impious people are accepted, sung and heard by *sādhus*, even if they have some defect, because they glorify the Holy Names of the unlimited Supreme Lord. (*Bhag.1.5.11*)

The subject matter of our speech should be the Absolute. It may not be ornamented, it may not be grammatically correct, it may have some defect - it does not matter. Grammatical mistakes and other such ornamental mistakes are overlooked by the Lord.

He reads the heart - the language of the heart is all in all. The theme must be about the Absolute, and we should always try to pronounce those words. It has been advised in *Bhagavatam*, in those ten selected stanzas that were given by Narada to Veda Vyasa. That is the basis of *Srimad Bhagavatam* as we find it now.

Speech should always concern the higher. It is dedicated upwards. *Vak* means words, but words engaged in the service of the highest are known as *urdhva-vak*. Here is *tatastha*, below is matter, and on the upper-side is the *śvarūpa-sakti*, the internal higher potency of the Lord. *Urdhva-vak* means connection with the internal potency of the Lord.

Accepting or Rejecting the Law

Niyamagraha means to give abnormal attention to any particular ruling. Rulings are always meant for some particular stage, and after passing that stage that ruling is no longer applicable and another ruling we shall have to mark. just as on Ekadasi - we may be very firm to such a ruling that we must fast wholesale, without taking even a drop of water. But the general rule is that I must keep my body fit for the service of the Lord, so I may take some water. I must not be overly strict to a particular rule, so that the general law will be hampered.

Niyamagraha has a twofold meaning. *Niyama-agraha* means too much affinity to abide by the law. Another meaning is *niyama-agraha* when one does not accept any law at all and is not willing to abide by any law. Both these aspects are bad. We should follow the middle path, the easy path, not the extreme.

yuktahara-viharasya yukta-cestasya karmasu yukta-svapnavabodhasya yogo bhavati duhkha-ha

Yoga destroys the suffering of one who is moderate in his eating and relaxation, performs all his activities in a regulated manner and is well balanced in his sleeping and waking. (Gita 6.16-17)

Nisedha - prohibition. For example, one should not steal, but the *ananya-bhak* devotee may steal a flower, take it away and offer to his Deity, but he is stealing. Then how should he be dealt with? Stealing is a crime. The society has set the laws that we will accuse him that, “Why you have stolen?” And he may say that, “I have not stolen. It all belongs to Krsna and for the service of Krsna I am taking it.” If that is his sincere vision then he is not to be punished. If one is stealing for the purpose of Krsna, then that is not stealing, because his vision is so deep he sees that everything belongs to Krsna. It may be forbidden by the laws of society, and even by the *sruti-sastra*, but if he is really a sincere exclusive devotee of the Lord, none should interfere with his apparent misdeeds.

The Lord is seeing from the absolute standpoint and the relative standpoint cannot come and clash with that. His movements are *nirguna* (transcendental). But on this *saguna* (mundane) plane there is a gradual development from *tamo-guna* (ignorance) to *rajo-guna* (passion), then *sattva-guna* (goodness). If they encroach upon the rights of the *nirguna*, on those who are Krsna’s direct servants, then their relative vision is wrong. He is on the absolute plane. Whatever he is doing, if he considers Krsna to be the unchallenged master of everything, then he is right and they are wrong. That thing belongs to him, this belongs to them, this

woman belongs to that gentleman - this is simply a contract amongst you. But from the absolute sense, it does not have any position. Everything belongs to Krsna, and one who works backed by Krsna consciousness is right.

Mundane Association

Jana-sanga means to be very approachable to the ordinary public, for politics, sociality, feeding the poor etc. So many conceptions and ideals are there all around, and to chase them or to be captivated by them is *jana-sanga*.

Sadhu-sanga means that association which promotes us towards a higher cause, and that which takes us away from that cause is *jana-sanga* or *asat-sanga* - just the opposite, a perverted reflection. It must not be maladjusted. Each person should be properly adjusted. We must have eagerness to mix with the *sadhus* of a higher type. Instead of that, if we allow ourselves to mix with the ordinary public, in the name of preaching or collection or any other thing, that will be detrimental to our cause.

We are finite beings that are lost here. We have a long journey ahead with much trouble, but the disappointment and dejection is minimized if we have good association on that long journey. By talking with them about the Lord, we can go on. We forget the weariness of the journey.

krsna-bhakti-janma-mula haya 'sadhu-sanga'

krsna-prema janme, tenhopunarmukhya anga

The root cause of devotion to Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, the association with devotees is still most essential. (Cc. Madhya 22.83)

The very origin of devotion to Krsna comes from the association of the *sadhu* — *krsna-prema janme, tenho punar mukhya anga*. And when we acquire a drop of divine love within our heart then also our hope, solace, consolation, health, everything comes from the association of the devotees. The devotees are all in all, from the beginning up to the end. Our favorable companions can help us in our journey towards the Infinite. They are something solid, something concrete - similar in nature to us. Only with the interchange of our thought, good, bad, hope, despair - everything they can appreciate and in a

group we can go on.

Otherwise if we are alone we will think, “Oh, what am I doing? I am wild goose chasing.” A reaction may come and we may leave our *bhajana* and go away. Our Guru Maharaja gave much stress on the association of the devotees.

dusta mana! tumi kiserai vaisnava?

pratisthara tare, nirjanera ghare,

tava hari-nama kevala kaitava

0, mind, what kind of Vaisnava are you? To gain false prestige you sit in a solitary place, but your chanting of the Holy Name is only cheating. (Vaisnava ke? 1)

Do you want to take the Holy Name of Krsna in a solitary place? This is a hoax of Maya -she will come and take you by your ear. You won't be able to fight for a long time if you are alone. Always try to be with others. When you are with so many other devotees you will get strength from one another and a long march will be a very pleasant thing for you. A sincere devotee will always hanker after good association with those who will be able to help him, giving encouragement at every stage. “No, it is very near. Let us go - a little more and then we shall get some clue.” In this way there will be mutual help.

I was once told that Napoleon reached somewhere with his soldiers in a harsh land and they were standing there for a long time. They were very tired and they wanted to take a seat. They could not go on standing any longer. Then Napoleon put them in a circle and asked them to take their seat. Everyone was giving a seat to another by sitting on another's lap. In this way, in a circle, everyone got a seat. That was the 'Napoleonic Chair.' *Sadhu-sanga* is like that. When my mind is a little depressed, the *sadhu* will come to encourage me. In this way the journey forwards is very comfortable.

Mental Restlessness

Laulya means weakness of the heart, or weakness of our promise, towards the object of our life. Whatever I find, I engage myself in that. Everything is attracting my attention. We are busy with small petty things that are drawing our

attention, and we avoid the real problems of life. We are busy with irrelevant things:

mandasya manda-prajnasya

vayo mandayusas ca vai

nidraya hriyate naktam

diva ca vyartha -karmabhih

Lazy people with little intelligence and a short lifespan pass their nights sleeping and their day performing useless activities. (Bhag. 1.16.9)

We find hundreds of things and if anything and everything comes to capture my attention - that is *laulya*. We must save ourselves from that nature.

There is no end to engaging our senses. All the senses are busily engaged. There are a thousand engagements and mostly those engagements are those that do not know the real necessity of the self. One who does not know his home, travels in a foreign land satisfying his curiosity by working endlessly. That is to be found in the world. *Apasyatam atma-tattvam* - this is important. One who has a normal understanding accepts this, not the majority of abnormal thinkers. It is *srota-pantha*, the revealed truth. That must come from the perfect realm, from God Himself. Here is established the indispensable necessity of *srota-pantha*, the method of revelation. It must come from the perfect realm, from *sarvajna*, the quarter of omniscience. In those that are unconscious of their own real interest we find thousands of engagements. They are very busy, but very busy about nothing.

srotavyadini rajendra

nrnam santi sahasrasah

apasyatam atma-tattvam

grhesugrha-medhina

O emperor, those materialistic householders who are bound to their mundane possessions are blind to the knowledge of the self. They are busily

engaged in hearing hundreds of thousands of topics within human society. (Bhag. 2.1.2)

nidraya hriyate naktam

vyavayena ca va vayah

diva carthehaya rajan

kutumba-bharanena va

Such people spend their nights engaged in sleep or in sex, while their days are spent collecting money or maintaining their families. (Bhag. 2.1.3)

What do we see if we look around? Two things - *nidraya*, sleep, or *vyavayena*, playing with women. Night passes in these two ways. In the daytime, they are in search of money or serving their near relatives. We tend to associate with those that we can exploit, those that supply our sense pleasure. We are surrounded by them.

dehapatya-kalatradisv

atma-sainyesu asatsv api

tesam pramatto nidhanam

pasyann api na pasyat

The material body, wife, children and everything in relation to them are like fallible soldiers and those that are overly attached to them, despite their experience, do not see their own imminent destruction. (Bhag. 2.1.4)

We are fully engrossed in the interests of family life for our own sense pleasure. We are so engaged in that sort of false duty that we do not have the leisure to see that our own death is drawing nearer to us. Seeing, but also not seeing. It is a plain thing. I see that everyone is going into the jaws of death, but still I cannot see. I don't care to see. This is the peculiar position we hold now. The final danger is approaching and I am sleeping through that. I don't care to take notice of that. What can be stranger than this? Only our particular attention is necessary for the solution. Only a moment is enough. So many trees and mountains and

hills are living for years and years, age after age - no benefit. It is not a question of longevity or a question of time. What is necessary is that I turn my attention towards my own self - What am I? Our attention should be drawn to our own real interest.

TEXT 3

utsahan-niscayad dhairyat

tat-tat-karma-pravartanat

sanga-tyagat sato-vrtteh

sadbhir bhaktih prasidhyati

TRANSLATION

Eagerness, confidence, forbearance, following the spiritual practices ordained by the scriptures, giving up the company of materialists and following in the footsteps of the pure sadhus - these six practices enhance devotion.

ILLUMINATION

Eagerness should always be to serve the wishes of the highest plane of *krsna-bhakti*. That is very, very rarely to be found in this mundane world. We shall be eager to catch the telegraphic language of the highest plane. We must try to catch that and be subservient to that. That should be the nature of our quest and the utilization of our energy.

How to develop that? With the contact of the *sadhu* and with the help of the scriptures we can try to increase that inner feeling, that inner demand. That inner

demand can only be satisfied by Krsna consciousness. The source of eagerness is only from a real *sadhu*. We will find some interest to hear about the Lord from him. The proper beginning is there. The *bhakti* school is independent of *varnasrama* or *jnana* etc. One may not be a wise man, one may not be a very energetic man, one may not be master of opulence and other powers. Only the minimum is demanded from him - that he has very earnest hunger. He must have the smallest taste for the Lord. He must find some sweetness, some taste in His words, in His affairs when it is coming from a proper source through a genuine *sadhu*, a proper agent. That taste will take him farther and gradually into the highest domain. *Laulyam api mulyam ekalam* - the only passage-money is our sincere inclination. The heart's natural flow - that is the passage-money, nothing else. Our sincere earnestness to get that is the only price we have to pay in advance. No other price but earnest desire. It is not to be purchased by any money or anything else which is acquired by so many formal practices in millions of births. Substance is necessary and not form. Form may be adopted only as much as it may connect me with that higher thing. *Sarva dharman parityaja* - "Give up all phases of duty that you perceive as perfect. At once try to jump into the ocean of nectar. I am the ocean of nectar. Try to jump." That is the direct teaching. Our addiction to this or that, to *vanaprastha-dharma*, *sannyasa-dharma*, or *grhastha-dharma* has a very negligent value. But earnest desire - that is to be acquired by any means. That is *bhakti* proper.

tatra laulyam api mulyam ekalam

janma-koti-sukrtair na labhyate

The only price to pay is intense eagerness for that is not obtained even after millions of births. (Cc. Madhya 8.70)

Not by your good deeds that you have acquired in your previous innumerable paths - that is not taken into account, only the recognition of the sincere earnestness within you. The very gist of your ego they want. That is their demand and that plane is built up with that material. The most sincere part of the heart - that is the material by which that domain has been created. It is eternal but it is with that substance. Back to home, back to the home of your eternal inner self. Externally, by so many of our demands for the senses, we are being carried forcibly in this direction and that direction, dragging us here and there. We have to find out our innermost existence. That is to be a member of Vrndavana.

Confidence

Confidence means *raksisyati-visvaso* (expecting the Lord's protection). That is a particular stage of *saranagati*. I will have so much confidence that He will protect me from any danger. One may run to protect oneself knowing there is danger, but still he is thinking, "My guardian will save me. Whom do I care for? I don't care for anyone. He is my master and He is there on my head, He will protect me." There is no necessity of any apprehension from any quarter at all. *Saranagati* reaches to such a zenith, to such a height that not only will He save me if I go on in a right way, I shall risk everything for the Lord, and if necessary, He may come to my relief. Such audacious aggression is there. This may be found in all stages. That particular mentality is there in the ordinary soldier - he has got confidence in his general. They may take the risk of entering the camp of the enemy thinking, "The general will come and devastate them." It may be found in many places, in many stages of life. But here, that confidence is found not in this world, but in the highest quarter. That sort of confidence, that "For whom do we care?" So much indulgence they enjoy, so much confidence they enjoy, so much faith they have in their protector that they do not care about anyone or anything. They will even go to catch a snake or a tiger.

Jiva Gosvami Prabhu has discussed that *goptrtve-varana* (praying for the Lord's shelter) is the main thing in the whole of *saranagati*. That is the whole gist, the substance - to pray to Him for His shelter. "You are my protector." That is the main thing in the whole of *saranagati* and all others are subsidiary. To maintain the faith that He will save us - He cannot but do this.

The question will remain whether I have surrendered totally or not. My ego - has it allowed me to surrender to His holy feet fully or is it self-deception? The question is there. There is no doubt that if anyone surrenders to Him totally, He will protect him -that is unquestionable. But the question remains here whether I have successfully surrendered myself to Him or not. Self-analysis. That is the truth. It is His intrinsic nature that at all times His eternal habit is that He will protect whoever comes under the shelter of His protection. That is one of His intrinsic characteristics. It cannot be otherwise. However, the question is only whether I can surrender to Him or not. To offer one's own self. To cast one's own self to His custody, and at the same time to go on with the idea that He will surely protect me. The example is given by Bhaktivinoda Thakura - the cow boys are welcoming so many risks in their life backed by the confidence that, "My friend is there and He will surely protect me."

raksa karabi tuhun niscaya jani

pana korobun hama yamuna-pani

kaliya-dokha karabi vinasa

sodhobi nadi-jala, badaobi asa

I am confident that You will protect me, so I will drink the waters of the Yamuna. Kaliya's venom will be vanquished. You will purify the waters of the Yamuna, and such heroic acts will increase our faith. (Saranagati 3.6)

In a part of the Yamuna a serpent was living and his poison contaminated the whole area. But the cowherd friends of Krsna did not care for that. At the bottom of their heart, they were so confident of Krsna's continuous assistance at their back, they were going and rushing towards that poisonous thing and swallowing poison. "Oh, Krsna is at our back, whom do I fear? We don't fear anyone." They are going into the Kaliya-ghata, that poisonous place on the Yamuna and they are drinking that water and fainting, but without any fear. "My friend is there. We do not care for any poison or anything. He will save us. He will protect us." They went ahead to invite danger with that confidence. "We don't care for any danger because our support, our friend is there who has got some supernatural power." Then Krsna had to go and again revive them from the poisonous effect. Generally they are always in a position that they do not want that, "You protect me!" Very rarely - as in the case of Govardhana where the whole locality prayed for protection from Indra the king of heaven, when his annual worship was closed. Indra was very much enraged and he wanted to punish the general section of that *gostha* (group) by heavy rain, hail, storm and thunder. Then the whole *gostha* came and took refuge of Krsna, "You protect us from this great destruction." And Krsna managed. Otherwise they are always fostering this idea that, "He is there, our protector. We do not care for anything else. We are not afraid of any danger. He is there. He cannot but protect us." That is the idea they maintain.

In *sakhya-rasa* that *raksisyati-visvaso* is very, very clear, and at the same time there is some challenging at the time of play. "You could not do this. I gained over you. You failed." Such homely play - God and His servant appear to be in equal positions on the surface. Sometimes the Lord even holds a lower position. Family life, sweet family life -and the devotees of the higher type see devotion

only when the Absolute is defeated.

That peculiar thing is devotion. That is *yogamaya*. Devotion means leaving everything, and saying that, “We want devotion only. If we get devotion, the Absolute will come to our door.” Devotion is such - devotion is all in all. Where is it found that the servant has defeated the master? That is devotion. There you can trace what is devotion. *Aham bhakta-paradhino hy asvatantra iva dvija* — “My absolutism is forgotten at that time. I forget that. I go as one of them sometimes. I approach them to serve.” That peculiar thing is devotion. It is so high. How will this worldly energy and knowledge cope with it? Devotion means mystique, miracle.

Goptrtve-varana is to invite Him as our protector and *raksisyati-visvaso* is to believe that He will surely protect me. The first part is to invite Him, to pray to Him, “Please protect me. I am under Your protection, accept me.” And then to maintain the idea that, “He will surely protect me, in all possible danger He will come.” Two parts. *Saranagati* is one and the same, but if analyzed then these parts are found there.

Forbearance

We should not think that our path will be very smooth. So many troubles may come from outside. In India, when you go out in the streets with the *kirtana* party, so many may come and say, “You monkeys! *Lal-bandara* - you red-faced monkeys! These things must come to you from so many directions, in so many forms of hindrances and opposition. They will come and try to affect you, to dissuade you from this path. But, *taror api sahisnuna* - the example of a tree is given and that is analyzed. If somebody does not pour any water, the tree does not say, “Oh, give some water to me!” If anyone is coming and disturbing, snatching the leaves, cutting the branches - even cutting the whole thing, the tree is silent. No opposition. We should rather try to see that insults, poverty, punishment, and unfavorable dealings are all coming to purify me. These things are necessary and with the least punishment I am going to be released. I have become connected with the highest object of life, but what price am I going to pay for that? What price? I am confident that I am going to attain the highest fulfillment of life, but what price is sufficient for that? It is inconceivable. Whatever little demand comes to be exacted from you, with a smiling face you have to accept that in consideration of your highest goal. If you are really confident and you have faith in your brightest future, then whatever

small price nature wants through these miscreants - that must be accepted. Submissiveness and modestly - that is the law of Mahaprabhu.

Trnad api sunlcena taror api sahisnuna amanina manadena - these things must be repeatedly preached. *Trnad api sunlcena* means I must not be so rigid that I may not accommodate others. *Taror api sahisnuna* - if still someone is aggressive towards to me, I shall try to tolerate. And *amani* -I must never insist on any fame from the environment, still I will always be ready to give honor to all. With this attitude we should march on our way. This maxim should be given a very broad circulation. To become a Vaisnava we must be deceit-free and have discipline of this type and this comes from none other than Mahaprabhu Himself.

Once we were told that our Gaura-kisora Dasa Babaji Maharaja was doing *madhukari-bhiksa* and was returning to his quarters. The people did not spare him either. The boys were pelting him with some small stones and he remarked, “Krsna, you are cruelly dealing with me! I shall complain to Mother Yasoda about You.” That was his outlook. Harmonized! When anything came and he would say, “Oh Krsna, by philosophical calculation, without You nothing can happen. You are with these children and You are disturbing me and I shall teach You a lesson. I know how to deal with You.” In that way, he took everything like that. That is our beacon light to adjust with things that are apparently unfavorable. A sweet adjustment is there. Don’t give any opposition - still opposition will come to disturb you and you must forbear. You will accept them in such a way. We should not create resistance for the environment. If there is some attack, some undesirable things come towards me, I am to forbear that to my utmost patience. I am to silently tolerate. I won’t harm.

Our attitude should be this - whatever comes, this is earned by my previous *karma*. My previous *karma* has earned such an environment and it is a necessity to teach me. And whenever my teaching will finish, the environment will change. Whatever the circumstance, the environment may be undesirable but if we are sincere we must take it with a good motive because the Lord has sent it. Without His sanction nothing can happen. Not even a straw can move. I am put in such an unfavorable environment - He is seeing this thing and as soon as this necessity ends it will be removed and I shall be placed in another environment. There is no error in His decision. In the divine decision there cannot be any error. We have to face all circumstances with such an

attitude.

tat te'nukampam su-samiksamano

bhunjana evatma-krtam vipakam

hrd-vag-vapurahir vidadhan namas te

jiveta yo mukti-pade sa daya-bhak

One who lives his life while joyfully seeing everything as Your mercy even as he experiences the adverse conditions arising from his past deeds, and constantly pays respects to You with his mind, body and words, is certain to attain your lotus feet, the object of all devotion. (Bhag. 10.14.8)

It is our environment, our own past deeds. I must not quarrel with what my own deeds have produced, but I must finish this effect. It is necessary for me. And as soon as the necessity will be finished, it will be withdrawn and I will be put in another separate environment. We have to wait for the decision, the divine dispensation. That will be the highest policy. The most sacred, desirable and helpful policy is everywhere. It will increase our faith in the Supreme. The supreme command of all environments may come now or in the future. This policy of a devotee will be most suitable and helpful. *Tat tenukampam su-samiksamano* - the undesirable things have not come suddenly to punish me, but it is necessarily self-acquired and it will get its fulfillment and then vanish, and then I shall get another chance. But if I avoid this, it may be finished for now but again it will come to clear my debt. With this attitude we should face all circumstances, and that will be the best attitude of any progressive devotee.

Following Spiritual Practices Ordained by Scripture

There are innumerable practices of devotion. In *Bhakti-rasamrta-sindhu*, Rupa Gosvami has given sixty-four. Then again in *Bhagavatam* we find nine:

sravanam kirtanam visnoh

smaranam pada-sevanam

arcanam vandanam dasyam

sakhyam atma-nivedanam

Hearing about the Lord, chanting the Lord's glories, remembering Him, serving His lotus feet, worshipping His transcendental form, offering prayers to Him, becoming His servant, considering Him as one's best friend, and surrendering everything to Him. These nine processes are accepted as pure devotional service.(Bhag. 7.5.23)

Sri Caitanya Mahaprabhu has again given five practices of devotion:

sadhu-sanga nama-kirtana, bhagavata-sravana

mathura-vasa srl-murtira sraddhaya sevana

The quintessential practices of devotion are association with the pure devotee, chanting the Holy Name, hearing the *Srimad Bhagavatam*, residing in Mathura-dhama, and faithfully worshiping the Deity. (Cc. *Madhya* 22.128)

Of these five, Mahaprabhu has given *nama-sankirtana* (chanting the Holy Name) the highest position. *Nama-sankirtana* is considered best of all - designated as such by the *acaryas*. Our Guru Maharaja especially promoted *kirtana*, as indicated by *sastra*. But if other *acaryas* have shown preference for *smarana* in any instance, it is in the sense that *kirtana* may be performed within the material environment, whereas *smarana* is independent of any material consideration. From this point of view, *smarana* may be deemed 'higher', but that is not accepted in a general way. It is a special opinion.

But the serving attitude, *sevonmukhata* - that must be present in all types of *bhakti*. Otherwise it is all imitation and for millions of lives we may imitate without any success.

asadhu-sangete bhai nama nahi haya

namaksara bahiraya bate nama kabhu naya

O brother! You cannot chant the Holy Name in the association of non-devotees. The sounds of the Holy Name may come out of your mouth, but this will not really be the Name. (*Prema-vivarta* 7.1-3)

Yadi karibe krsna-nama sadhu-sanga kara - only with the help of the devotees, may we invite that ‘electric connection’ - that may connect us with the higher place and if He is pleased to come down and connect with this body then this body can show *bhakti*. Otherwise it is all imitation! Imitation won’t take us to that plane. *Sadhu-sanga* - the dynamo is necessary to move the fan, to light the light bulb. Without *sadhu-sanga* we cannot connect with the higher level.

atah sri krsna-namadi na bhaved grahyam indriyaih

sevonmukhe hijihvadau svayam eva sphuratyadah

The Holy Name, form, qualities, and pastimes of Sri Krsna are divine and transcendental. They cannot be experienced by material senses. The Lord manifests Himself spontaneously on the tongue of a devotee who is eager to serve Him.(BRS 1.2.234)

The universal necessity is to learn and acquire a serving attitude, and if that is applied to our *bhajana*, that will be of great help to us. *Jihva* means the tongue, and *namadi* means the *nama*, *rupa*, *guna* and *lila*. On the tongue the Lord’s Name will appear: within the eye, His form; within the mind, His qualities; and in the heart, His pastimes. All these will come down to you, and everything about you will connect with that *vaikuntha-tattva*.

It is not just a question of increasing the quantity, but the quality must be present. To be real *bhakti*, *sevonmukha* and *seva* presuppose surrender, and all this presupposes *sadhu-sanga*. It all originates from the association of a *sadhu*. From the positive direction it can come to us, so we must be thankful to that positive source. The Lord is there, but His grace is coming through His agents. His agents should be welcomed and dealt with properly. Whatever we can collect with our energy we should devote towards *sadhu* and *sastra*. *Sadhu* and *sastra* are our two friends everywhere.

Renouncing Material Association

If the practice of a student of the Vaisnava school is to be limited to only one, then that is *asat-sanga tyaga* - to renounce bad association. That does not mean that the *sadhu* is also eliminated if he is found.

asat sanga tyaga - ei vaisnava acara

‘stri-sangi’ - eka asadhu ;krsndbhakta’ara

It is the policy of a Vaisnava to reject mundane association such as those who are overly attached to women and people averse to *krsna-bhakti*. (Cc. *Madhya* 22.87)

There are two types of *acara* (practice). One is *stri-sangi* or *yosita-sangi* -those who are attached to sensual pleasure. Another is *krsnabhakta*, one who has no attraction for Krsna but is engaged in some other errand. We should be careful and follow the caution against these two - sense enjoyers and those that have no relation to Krsna. This is our only practice. They may be scholars or *yogis*, they may be so many things, but if they are not devotees of Krsna, their association should be eliminated.

It is said that a man is known by his company. The test that is the criterion is whether he is hankering for the association of the good or for the material environment. Whichever way his taste progresses should be looked upon. What does he like? Does he have more and more affinity towards the *sadhus* and the *sastra*? Is the environment progressively increasing his taste for that particular thing? That will prove whether we are making progress or deteriorating. It can be known by the measurement of our external environment. Am I standing still? Am I going back? Internal satisfaction will also stand as a guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand as a guarantee.

bhaktih paresanubhavo viraktir

anyatra caisa trika eka-kalah

prapadyamanasya yathasnatah syus

tustih pustih ksud-apayo ‘nu-ghasam

Devotion, direct experience of the Supreme Lord, and detachment from other things -these three occur simultaneously for one who has taken shelter of the Lord in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. (*Bhag.* 11.2.42)

In *Bhagavatam* it is mentioned how we should measure our progress. A

mundane example has been given - when we are hungry we take food and when we take food three things occur simultaneously, what are they? *Tustih pustih ksud-apayo* - when we are hungry we feel uneasiness, and with every morsel we take the uneasiness is removed. When we are hungry we feel weakness. With every morsel of food gradually the weakness is removed and *ksud-apayo* -when we are hungry we feel the pain and that also disappears step by step with every morsel. Similarly, when are we are progressing in our spiritual life towards the Divine, we shall experience three things and we are to measure them carefully. What are they? *Bhakti*, *paresanubhava* and *virakti*. *Bhakti* means a serving tendency and our attraction increases with acceleration. *Paresanubhava* means some sort of accurate conception of the subjective world, superseding my subject on the other side -at first our conception may be hazy but gradually it will become clearer. *Virakti*- we will withdraw from the environment and feel disgust with the stale experience of this world. The negative side loses its charm as the positive side gives us a peep into the world of the super-subjective. *Bhaktih paresanubhavo viraktir* - these three things must be there when we are making our journey.

Following in the Footsteps of Sadhus

The footsteps of the *mahajanas (sadhus)* are our only hope - *mahajano yena gatah sa panthah*. We have to depend on that only for our relief. Their footsteps are like so many lighthouses to guide us across the infinite ocean. A hope in the infinite - Vaikuntha means infinite, but *sraddha* contains within it good faith and good hope. *Sraddha* means surcharged with some good hope in the infinite. Vaikuntha is infinite, and *sraddha*, is our only means to draw the attention of the infinite to us. The only way is *sraddha*, for by *sraddha* we can attract the infinite. There is nothing else. And when it gets a definite form through *bhava*, it becomes *prema*, divine love. Columbus floated his ships in the ocean and gradually he went to the Americas. He found land. similarly, after crossing this universe we may find the spiritual cosmos, Vaikuntha, and *sraddha* is the light in the darkness. Only *sraddha* can guide us there. We are travelers in the infinite ocean. In the *Bhagavatam* are the footsteps of those great personages that have traveled on the way -the broad line chalked out by the footsteps of those that are going to the divine world. Only that should be our surest guide.

All else may be eliminated because calculation is fallible and all justification comes from the Absolute Infinite. Any form of justification can come from

anywhere, at anytime. We are floating in a boat in the infinite ocean. Anything may come to help or to hinder. Only our optimistic good faith can be our guide.

nr-deham adyam sulabham sudurlabham

plavam sukalpam guru-karna-dharam

mayanukulena nabhasvateritam puman

bhavabdhim na taret sa atma-ha

The human body can award all benefit in life, and is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the guru as the captain and the instructions of the Lord as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence should be considered the killer of his own soul. (Bhag. 11.20.17)

Guru-karna-dharam - the guru is the guide. In the infinite ocean I have boarded my small boat and the destination is uncertain and inconceivable to me. But it is conceivable to my gurudeva and I am moving with that sincere faith within.

svayam samuttirya sudustaram dyuman

bhavarnavam bhimam adabhra-sauhrdah

bhavat-padambhoruha-navam atra te

nidhaya yatah sad-anugraho bhavan

O effulgent One! Your mercy towards Your devotees is unlimited! By your grace they take shelter of the boat of Your lotus feet and cross over the ocean of material existence, which is difficult to cross. These devotees in their turn are so kind towards the conditioned souls that they keep this boat of Your lotus feet in this material world for their redemption. (Bhag. 10.2.31)

It is a horrible ocean with so many waves and so many sharks, *timingila*, whales and other things - full of danger. *Bhavat-padambhoruha-navam atra te* - their

footsteps are our only hope. We are to depend on that. It is only for our relief that so many lighthouses, the footprints of the saints, are in the infinite ocean to guide us to that place. The instructions of the *mahajanas* are always true, but their conduct may not always be useful to the beginner. Their instructions are always useful, but not always their practices. A *mahajana* may do something that may not be helpful for my stage. He has such great spiritual power that a little defect may not harm him in any way in his practice. An intelligent person will accept those practices that are backed by his words.

Isvaranam vacah satyam

tathaivacaritam kvacit

tesam yat sva-vaco yuktam

buddhimams tat samacaret

The statements of great persons are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions. (Bhag. 10.33.31)

Isvaranam vacah satyam - the leaders of the higher order, what they say, that is true -*vacah satyam*. But sometimes their conduct is not always the same - *tathaivacaritam kvacit*. Always try to follow their advice, but don't try to imitate their conduct - *caritam kvacit*. An intelligent man will accept that conduct which is one and the same with their advice - *buddhimams tat samacaret*. When he has realized a higher state he may not be very ardent to follow the conduct of the lower stage. But when he comes to advise me, he will tell me what is necessary for my position. But he himself may not accept the same thing as his own conduct. He is above that. He has finished that class and he is reading in a higher class and when a student of that class comes he gives the lessons of his level, *Isvaranam vacah satyam*. Because he knows that he is giving advice to a particular section he will always give advice in a proper line - *tathaivacaritam kvacit*. But their own practice is not always the same as their advice. They themselves may go to a higher position. There is no necessity of that sort of practice. And an intelligent man will accept that conduct which is always corroborated by his advice.

We should not imitate but rather we should follow. Not *anukarana* (imitation) but *anucharana*. *Anucharana* means to follow in the footsteps. We must understand

the difference. *Anusarana* means sincerity and *anukarana* is only for *pratistha* - without inner purity, only to imitate things outwardly, to get the glory of being a *sadhu*. *Anusarana* means sincere progress from the heart. *Anukarana* is artificial.

Once the renowned dramatist, Girish Chandra Ghosh made one drama about Caitanya-deva and wanted Bhaktivinoda Thakura to open the drama because Bhaktivinoda Thakura had a good name in the devotion to Caitanya-deva. But Bhaktivinoda Thakura hatefully dismissed him, "I am not going to give connection with this false thing." Bhaktivinoda Thakura dismissed this awkward imitation, "I don't want to come in touch with that." Instead of trying to follow in Bhaktivinoda Thakura's footsteps, he was making a show of his connection. It was imitation, so Bhaktivinoda Thakura avoided it. One prostitute, Vinodini, was selected to play the part of Caitanya-deva. Then Ramakrishna was chosen instead of Bhaktivinoda Thakura and he went to see the drama. That Vinodini began to cry, shedding tears while taking the Name of Krsna and Ramakrishna was very much impressed with that, so much so that the next morning he went to see that Vinodini. He told that prostitute, "You are very fortunate, you are taking the Name of Krsna and shedding tears. You have created such an impression in me, I feel very fortunate, so I have come to see you again." And she was very ashamed, "No, no, no!" And Ramakrishna told her, "One that can rouse devotion in the hearts of so many by shedding tears and all these things when playing Caitanya-deva - she is not an ordinary person." In this way Ramakrishna eulogized her. But we are not a party to that. We don't recognize that. The Gaudiya Matha, the devotees of Prabhupada, they cannot accept such appreciation and such a false representation. It is all imitation, a sham, not real. It won't help our real progress.

In a drama a man may take the role of Narada Gosvami and chant, "Haribol! Haribol!" and tears may appear from his eyes, but it is simply artificial! It may be articulated cent percent to show these symptoms in the body and in the mind. One can learn the art without any touch of divinity. It is possible. Some people are naturally of that temperament; very easily they can shed tears, their temperament is such. And there are others who can learn the art of doing so. There are two classes of people who, without a slight touch of divinity, can show the public so many high sentiments. Without the least touch of *suddha-sattva* they

can freely exhibit all these things to deceive people. Devotion does not mean

only to shed tears and to shiver and to wear *tilaka* and *tulasi* and dance and chant - these are all external feats. We must not be misguided seeing these imitating aspects, these feats of devotion. We must try to save the ordinary people from the false exhibition of the higher Vaisnava's character.

TEXT 4

dadati pratigrhnati

guhyam akhyati prcchati

bhunkte bhojayate cai va

sad-vidham priti-laksanam

TRANSLATION

Offering gifts and accepting gifts, revealing one's mind in confidence and inquiring confidentially, accepting prasada and offering prasada - these are the six symptoms of love shared by devotees.

ILLUMINATION

These are the six kinds of association with a *sadhu*. Higher association is only possible with a serving attitude, otherwise there is no *sanga*. Lower association means exploitation and enjoyment, but higher association can only be achieved through service. By proper association the quality of your service will increase. *Sadhu-sanga* and *sadhu-seva* is of the utmost importance. The Gaudiya Matha stresses the importance of *sadhu-seva* - serving the *sadhu*. Whatever you do by the command of the higher devotee will, through him, surely connect you with a higher conception of the Absolute. Whatever you do, do it with that connection from above and carry out his order.

Offering Gifts and Accepting Gifts

Dadati pratigrhñati- we shall come to present new things to the *sadh us* and try to live by the old remnants left by them. Giving something for the service of a *sadhu* and taking his *prasadam* - whatever he gives, we accept that. We can increase our attraction and love for a person in such a way by giving him raw items and by accepting his *prasadam*. To give items to be utilized by him, and whatever is necessary for ourselves. I won't try to take anything new, but only that which has been rejected by the Vaisnava or guru, whether it is a garland, clothes, different decorations, or whatever. We shall try to live by the remnants of the Vaisnavas. We shall present new things to the *sadhus*, and we shall try to live by their remnants - *tena tyaktena bhunjitha*. Give and take. Give and take eternally -internally and externally, whatever my position. In taking we get a higher thing from him. Raw materials we supply, and we get remnants from him. In this way I can improve my position. If we accept the energy of worldly men then generally our minds will become polluted and impure. And if the mind is impure, then the remembrance of Krsna will not be very clear.

visayira anna khaile malina haya mana

malina mana haile nahe krsnera smarana

If one eats the food of a materialist, one's mind becomes polluted. When the mind becomes polluted one cannot remember Krsna. (Cc. Antya 6.278)

When I accept the elaborate energy of a materialist, then the poison of his mind comes with his energy, with his money and all these things. The energy comes carrying the mentality of the owner. To accept that means to digest that. But one who is able to digest it can utilize it. *Visasya visam-ausadham* - poison is medicine to poison. Poison can also be utilized as medicine. The divine agent can utilize poison as nectar, otherwise it will kill the person who is taking the energy of the materialist.

Only *madhukari-bhiksha*, collecting from a particular person, will take away his sin or virtue. Anything that comes with his energy is transmitted. We are feeding on him, exploiting him and that exploitation must have a reaction. *Madhukara* - just as bees collect every particle of honey from here and there. They do not care so much, they do not look to get any return for that - a small particle perhaps, it does not matter. If we collect our food in that way then there is no possibility of

some reaction coming. *Madhukari-bhiksa* has been recommended for the *tyagis*. But we Gaudiya Matha people collect their energy as much as we can utilize. Our aim is a little different - we want to help them and we do not collect it for our personal purpose. It is for the general service of the Lord and His devotees. In an organic way we help them. We will use the energy from impure sources and, by hook or by crook, utilize that in the fire sacrifice that is lit in a grand way for the satisfaction of Krsna and His activity. What is that activity? The chanting of His Name on a big scale. *Sankirtana-yajna*- a great sacrificial organic attempt has been accepted and we are to collect things for that. And because I am also rendering some service, as remuneration I may take something. For the purpose of service I am to maintain my health and I shall take only what is necessary. This is *yukta-vairagya*. We are not taking anything for our personal utilization so we do not feel any contamination. One will suffer if he collects another's energy for his own selfish purpose. But if he can utilize the energy of someone for the service of Krsna in the congregational chanting of His Name to purify the whole world, then there is no apprehension of being contaminated by that energy.

Whatever we receive we should think it is from our guru. I am eating the remnants of my Gurudeva. I am doing some service and as a servant I am entitled to take some remains. *Tena tyaktena bhunjitha ma grdhah kasya svid dhanam* —we have no greed for others property, but it is all being utilized for their benefit in the *sankirtana-yajna*. And as a servant I have some duty to discharge, therefore I am to keep my body fit and for that purpose I am taking the *avasesa*(remnants).

tvayopabhukta-srag-gandha- vaso-

'lankara-carcitah

ucchista-bhojino dasas

tava mayam jayema hi

By decorating ourselves with the garlands, scents, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your food, we, Your servants, will certainly conquer Your illusory potency. (*Bhag. 11.6.46*)

Uddhava says that there are ways of getting out of this *mayika* entanglement.

“Only by honoring Your remains can we conquer *maya*. I am grateful to You and none else in this world. I am Your servant and must live on the remains after You have taken.

Thereby, by this single attempt, we can conquer the whole world. There is no glamour for anything in this world for us.” That is the nature of the attempt of this organized preaching of the Gaudiya Matha. You can even accept a kingdom, but not for yourself but for God. And from whomever they take, he is benefited. With this angle of vision we will be individually responsible for our transaction with the outside parties.

When something is dedicated for the service of Krsna it is a conscious unit. Will a man allow his wife to serve another gentleman? Will she allow? Everything is meant for Krsna consciousness, and not for any other consciousness. Only for Him. Everything here is exclusively meant for Krsna and no other god. We are not materialists. Everything is conscious and fresh. And no other spirit is allowed except to fully dedicate oneself to the Lord. It is such. Every flower born here is only to satisfy Krsna. Radharani will curse us if we try to utilize it for the service of others. They are all meant for this. They will curse us. Here in the temple also - trespassers may pluck flowers, for medicinal purposes they will take some things, but it pains my heart. They are all meant for the service of Krsna. For medical purposes some people may take a root or something. I ask them, “Go to Mahaprabhu, take His permission, then take it.” If it is necessary and it cannot be avoided then I tell them, “Go, you get His permission first.”

Once I heard at the Yogapitha, the appearance place of Mahaprabhu, there was one kadamba tree. At that time Prabhupada was coming out to go to Calcutta and one devotee said, “A new flower has come on the kadamba tree, it has not been given to Prabhupada.” He took a flower and ran towards the car of Prabhupada.

Prabhupada asked, “What is this?”

“A new flower from the Yogapitha temple tree.”

“A new flower?”

“We have come to show you, Prabhupada, and we shall give to Mahaprabhu.”

“Then go and show it to Mahaprabhu. Take His permission and then bring to me. I am going away now. If I was staying, you could put it in my hand and I could

show Him. But I am going away, now go and show Him and then bring it to me. You have got to take His permission.” That is *prasada*. *Anugraha* - dedicated. To show to Him is to dedicate. Then we can take the *prasada*. He is our shelter. This is the key to our life - *tena tyaktena*. After offering to Him, then you use it.

yajna-sistasinah santo

mucyante sarva-kilbisaih

bhunjate te tv agham papa

yepacanty atma-karanat

Saintly persons are liberated from all types of sins by accepting the remnants of foodstuffs offered in sacrifice. However, those who cook for themselves eat only sin. (Gita 3.13)

Whenever you dedicate anything to your own self, you create sin. You create disharmony in the environment. But if you offer it to the Center, Yajna - to Visnu, and then you use, harmony is maintained. Everything is created to serve Krsna - everything. You must dedicate anything and everything to Him and then you can take the *prasada* remaining. *Isavasyam idam sarvam* - everywhere, everything is in the possession of the Supreme Entity, everything belongs to Him. There should be no disturbance to the law and order. The law and order of the Whole should be kept intact. You live here as a loyal subject. You all live as loyal subjects, not illegal - physically or even mentally. Thought, word and deed - you must be a loyal subject in this kingdom of the Lord. That is what is required from us. Then there is peace and harmony and no reaction. Otherwise there will be reaction and you will have to suffer for that.

Revealing One's Mind and Inquiring Confidentially

Guhyam akhyati- I should reveal my innermost feelings to the *sadhu*, “From my innermost heart I feel these many particular things within myself. Are these feelings good or bad? And if bad, what is the remedy?” We shall place our inner heart before him so that he may examine us and proceed accordingly. Whatever the innermost feeling is, that should be divulged to a *sadhu*. I must reveal everything of my entire heart to him and also hear what is conceived within his heart. The private things within my heart must be disclosed, and I must acquire

the private things within his heart. I shall inquire about the inner wealth within his heart. *Prcchati*- inquiry. We will ask his advice and put questions which are necessary for me at this stage. “What is the secret of your holy life? Please tell me and I shall try to follow that example in order to get out of my present circumstances. In your case how did you gain relief?” We shall try to collect the secrets for success in life from a *sadhu*

tad viddhipranipatena

pariprasnena sevaya

upadeksyanti te jnanam

jnaninas tattva-darsinah

Such knowledge should be achieved through submission, inquiry and service to those who are wise and have seen the Supreme Truth. (Gita 4.34)

Pariprasna. Honest, sincere inquiry is always allowed, but not with the tendency towards *tarka*, argument. Not with argument - all our efforts should be concentrated to understand in a positive line without leaving a state of doubt or suspicion. With all attention you shall try to understand, because it is coming from a higher source where I am not known.

Pariprasna will be the outcome of surrender. “I am hopeless, I can’t ascertain the truth, it is a dire necessity for me but I can’t help myself.” With this hankering and with no hope of any remedy, I shall most humbly try and start to inquire modestly. I shall try to know, “What is this? What is that? What is the meaning?” The mood should not be that, “I shall finish knowing about this matter.” That sort of attitude will not allow us to enter into the real domain. Nor should we inquire simply out of curiosity or a desire for philosophical mastership or anything of that kind. Its only necessity is for the satisfaction of the Lord. Reality is by Itself and for Itself. It must be for Himself. For His interest this *prasna* (inquiry) is necessary. Inquiry should be made only to satisfy Krsna and the devotees of Krsna - for His cause, not for my cause if it is independent of His satisfaction.

Another most important thing is that it is also necessary for service. Service is the only important thing. “What is necessary? What will be necessary to render proper service?” -that sort of *pariprasna* is required. A dire necessity for service,

for discharging my duty. I want to serve the cause, not to lord it over. If the spirit within is to lord it over, everything will be spoiled. It is not a plane of us being masters. It is not something that we can use according to our whim. We are putting ourselves into the fire - what I am, that will vanish and from within my higher, divine self will come out. What I am presently is a nasty thing, but what is within me, that is divine and noble. With this hope we shall go.

Giving and Accepting Prasadam

Bhunkte- to feed the *sadhu* and supply what is necessary to keep up his life, and *bhojayate* - receiving *prasadam* from him. What is *prasadam*? *Prasadam* is the grace of Krsna, the will of Krsna. Whatever comes from the Infinite should be considered as grace. And whatever we do should be with the spirit of service. Not with the result of trade - *na sa bhrtyah sa vai vanik*. We shall do anything and everything with the aim of serving the Infinite. With clean hands we shall do His work. With clean hands - not contaminated by any consequence. Service and *prasada* are corresponding. Whatever comes from the infinite environment, that is *prasada*, grace.

Once Professor Sanyal, who wrote the English book *Sri Krsna Caitanya*, was challenged by his younger brother, who was perhaps a graduate. He told him, "What do you do there in your *matha*? What we do, you also do in the *matha*. "

"No, no, we don't do what you do."

"You do not eat?"

"No, we don't eat."

"I have seen you with my own eyes - you are eating."

"No, we don't eat like you - devouring solid things, putting into the stomach. We don't do that. We serve *maha-prasadam*.

It is beyond your understanding what we do. We don't eat like you. There is no spirit of consumption. We don't consume anything. We honor the remnants of the Lord. That is what we do." Such will be the difference of all the activities of the true Vaisnava and the worldly man. For self-preservation, we create havoc in the environment. Exploitation. The first principle of exploitation begins with

self-preservation. That means eating. If we can solve that problem, we can almost solve everything.

prasada seva, karite haya sakala prapanca jaya

By honoring the Lord's *prasadam* I conquer all worldly illusions. (*Saranagati* 3.5)

Bhaktivinoda Thakura says that the key to the solution to this mundane life is in *prasada*. It is in our attitude in dealing with the environment - in the most primitive necessity that we can't avoid maintaining and keeping this body and soul together. The first necessity in life is this. And if I can solve that problem, I have solved the whole thing. *Prasada karite haya sakala prapanca jaya* - the most important problem is to learn how we should take *prasadam*, to maintain our own self. Our life depends mainly on *prapanca jaya* (conquering over worldly illusion). We cannot but consume, we cannot but create devastation in the environment by eating whatever - either creeper or grass or seed or anything. Microscopic worms are being killed. How to get rid of this *karmika* reaction?

yajnarthat karmano yatra loko 'yam karma bandhanah

All activities are meant for the sake of sacrifice to Visnu. Other than that, all other activities bind one to this material world. (*Gita* 3.9)

We must successfully connect our activities with the Supreme satisfaction, for which everything is meant. All existence is meant to fulfill His pleasure, and if one does so, then his life will be fulfilled. If I offer something, really I am to collect something for His satisfaction, and cook and offer it to Him. That should be the real purpose. And then, because I am to serve Him, I must take something out of that. The main thing will be to collect things, to cook and to offer them to Him according to the scriptures where He has expressed His will. That is the process. And then to take. When He takes then the reaction, the poison, has already gone to Him and like Mahadeva, He can digest anything. Not only that, but whatever has gone to His connection gets promotion. There is no *himsa* (violence). *Himsa* is not *himsa* because, that which is apparently violently treated gets higher promotion through my actions. I get some reward also for that. And then what shall I take? I won't take from this world, but I shall take from my Master, as His free Grace to me.

The word *prasada* means *anugraha*, kindness or grace. Whatever service I do, I

expect nothing in return. And what I get is His Grace - a free transaction. I shall take *prasada* then I shall be out of all entanglement, although I am in the midst of it. In every action I disturb the environment, but it is meant for Him. Then there is no reaction, but the opposite reaction occurs, and it will save others also. Through me, such waves will emanate outside. Those waves will help others also to be purified. Everyone must be a purifying agent through the godliness that is in their hearts. God is on the throne of the heart and thereby He will emanate a ray - such a fine ray that will purify the environment.

Self Surrender to the Prime Cause

Sad vidham priti-laksanam - these are six ways that we generally attain the association of a *sadhu*. If we follow these guidelines we shall come closer to a person. If we deal in these ways with a bad man we shall become bad, and with a good man we shall become good. There are two types of water: filtered and filthy. Filthy water can be purified. The higher *sadhus* can take evil thoughts from others without becoming contaminated. In their hearts resides Govinda. Govinda is infinite and He can consume any quantity of filthy things, therefore their hearts cannot be contaminated.

If we get the association of a real *sadhu* even for a moment, then that may turn the direction of our life. A *sadhu* is like a very valuable gem. What he gives is far more valuable than anything in this world. One may have gems, diamonds, money or a kingdom but they are not valuable to all. This is all mortal even though they may be valuable to a particular class of human thought. There are so many things in creation that are nothing to the *sadhu*. But *anandam*, sweetness, has a general value. It is necessary even for the tree, the creeper and even the stone. In whatever position the seeker may be in, he will be highly satisfied.

Yasmin prapti sarvam idam praptam bhavati- if we get a little of that, we think that, “No other thing but this can satisfy me. This is the thing for which I have been striving for after so many lives together. Now I have found the object of my search.” We can find higher things only through the connection of service. If we want the association of things of a higher type then we must offer ourselves to their service. We must keep this broad thought always in mind. I cannot utilize it as if it is my servant. But I shall offer to be a servant of Him, if I really want His association. Only through service can I be connected with Him. I shall work for His interest. His interest will be more valuable than that of mine.

jivera svarupa haya krsnera nitya dasa

krsnera tatastha-sakti bhedabhedaprakasa

The constitutional position of the living entity is as an eternal servant of Krsna. Because the living entity is of the marginal potency of Krsna, his manifestation is simultaneously one with and different from Him. (Cc. Madhya 20.108)

It is our fortune that we, in our constitutional position, have the position of a slave to Krsna. Slavery. Those who are free would be astounded to hear this word ‘slavery’. The Gaudiya Matha is preaching slavery! The Ramakrishna Mission and others preached against Gaudiya Matha, “They are preaching slavery! This Gaudiya Matha promotes slave mentality - that I am Krsna *dasa*, a servant of the servant of the servant of the Lord. That means they are preaching slave mentality. And we are preaching *so-ham* - we are the big Brahman! We are the biggest. We are the greatest. Instead of that the Gaudiya Matha says you are a slave to Krsna. The Gaudiya Matha is creating a bad impression in society, discouraging people.” Prabhupada told, “Gaudiya Matha stands for the dignity of the human race! The whole human race wants immortality. Gaudiya Matha stands for the most dignified position. Slavery, surrender - surrender to what? To the Absolute Good, to the Absolute Center. To become the slave of Krsna is not a joke. That impossible thought that, “I am Brahman!” That is the greatest disease. “I am the biggest and I want to be the monarch of all I survey” means. “I am the most heinous exploiting agent.” We are so eager to get imperial service, we are so eager to get a higher service in the administration, but to get service in the highest management of the Supreme Lord - that is the most dignified thing. The Gaudiya Matha stands for the dignity of the human race! What is the human race? They are like the mist, like the trees, creepers, and worms - the prey of death. The king will also have to die helplessly, the big general, the politician - all will have to go and face death for eternity. But the Gaudiya Matha stands for the eternal dignified position - friendly service to the Supreme Entity. The Gaudiya Matha says complete selfabnegation, self-surrender to the prime cause. To give is divine and the aspiration that, “I can get,” that is devilish. “I want to lord it over everything” - that is a devilish spirit. But Krsna is such that slavery to Him is the highest attainment for us in His relationship. That is not easily achieved.

TEXT 5

krsneti yasya gin tam manasadriyeta

diksasti cetpranatibhis ca bhajantam isam

susrusaya bhajana-vijnam ananyam anya-

nindadi-sunya-hrdam ipsita-sanga-labdhya

TRANSLATION

One should mentally offer respects to that person who chants the Holy Name of Krsna. One should bow down unto that devotee who has accepted initiation and is engaged in worship of the Lord, and one should desire the association of those pure devotees who are advanced in bhajana and whose hearts are totally devoid of blasphemy to others and faithfully render service unto them.

ILLUMINATION

Once, the people of Kulingrama approached Mahaprabhu and put the question, “Whom should we understand to be a Vaisnava?” Then He told, “Whoever you find taking a single Holy Name of Krsna on his lips, you may take him as Krsna’s.” Then later they put the same question to Mahaprabhu and He told, “When you find that person who is incessantly taking the Holy Name of Krsna, you will know him as a real devotee and you will try to serve him.” The third time He told them, “If you find a devotee of Krsna, by whose sight you feel inclined to take the Holy Name of Krsna, then he is the highest type of devotee of Krsna.” These three classes He divided, but the Holy Name must be free of offense, not *namabhasa* or *namaparadha*. If you find a single pure Holy Name on the lips of any gentleman you may take him as a devotee of Krsna - that is a *kanistha-adhikari*.

The next is the intermediate devotee, the *madhyama-adhikari*. Whenever you

find one who is always trying to take the Holy Name of Krsna, then you will try to serve him and you will be benefited. And if you are fortunate to find any Vaisnava that whenever you come to see him you feel the tendency within you to take the Holy Name of Krsna, then you will try your best to do anything that he says. That is the *uttama-adhikari*. These three classes of devotion, we also find in the *Bhagavata*:

arcayam eva haraye

pujam yah sraddhayehate

na tad-bhaktesu canyesu

sa bhaktah prakrtah smrtah

A devotee who faithfully worships the Deity, but does not properly respect the Vaisnavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service. (*Bhag. 11.2.47*)

Isvare tad-adhineu balisesu dvisatsu ca prema-maitri-krpopeksa yah karoti sa madhyamah

The devotee in the intermediate stage of devotional service is called a *madhyama-adhikari*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious. (*Bhag. 11.2.46*)

sarva bhutesu yah pasyed

bhagavad bhavam atmanah

bhutani bhagavaty atmany

esa bhagavatottamah

The first class devotee sees Krsna in everything, and everything within Krsna. (*Bhag. 11.2.45*)

Mahaprabhu has also given this general idea to Rupa Gosvami, and Rupa

Gosvami has given us this Sanskrit *sloka* in his *Upadesamrta*. Bhaktivinoda Thakura gives a commentary to this that is very important:

sanga-dosa-sunya, diksitadiksita

jadi tava nama gaya

manase adara, karibo

tahare jani nija-jana taya

Within my mind I will honor and consider as most dear one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not. (*Saranagati* 5.1)

If one takes the Holy Name of Krsna and he is not in bad association, then we shall adore him in our mind, but not physically. If he does not have any bad connection then we can show some appreciation, we can show some sympathy. If he is connected with any bad company that we know has some malpractices, then we won't care for his taking the Holy Name. If he directly takes bad company, then his taking the Holy Name is of the opposite nature. Just like this Nitai-Gaura Radhe- Syama party. Of course, these Names are all well and good, but this party of that Rama Dasa Babaji, says that Nitai is Radha, Gaura is Syama. With this object they use the Holy Name. So much misconception is associated with that party. If we hear the Names of Nitai-Gaura from them we won't care for it. We shall try to avoid. The chanting of the Holy Name cannot produce anything until and unless that sort of association is gone. They cannot be adored. One may not have proper admission in the line through a proper agent, but soon one may come to that stage. But if you find the Holy Name of Krsna in somebody who is without proper *diksa*, you can appreciate. This is the particular note of Bhaktivinoda Thakura.

Offering Physical Respect to the Vaisnava

Krsneti yasya gin- gin means if one is pronouncing so many words and you find he's chanting the Holy Name of Krsna, then you may adore him. You will only bow down to him when he is *diksita*- when the agent of the Lord accepts him, when he has the Holy Name in his ear and his heart. The Holy Name has been distributed to him. *Diksa* means connection with *sad-guru*. Krsna has accepted

him as His devotee through his real agent. That is acceptance from the devotional party of Krsna. Then we will bow down to him because the seed has come within his heart. Krsna has come to capture his heart. In the temple of his heart Krsna has descended. Then we shall show our physical honor to him -not only mental but physical also. *Diksasti cet pranatibhis* — if he is connected with the higher Vaisnava then we shall bow down our head to him, not otherwise.

Susrusaya bhajana-vijnam ananyam - if by our great fortune we can find any person who is deeply engaged in Krsna consciousness, who has directed the current of his whole life towards exclusive devotion, then we will always try to have his company. If we find any devotee who serves His Lord with a continuous serving mood, whose connection with the Divinity is incessant, we shall serve him. We will try to do anything and everything for him if we find that he has completely devoted himself and immersed himself in the taste of the sweetness of the Holy Name of the Lord and His *lila* etc. Such a person's sincere chanting of the Holy Name of Krsna is not imitation, not *namaparadha* or *namabhasa*. Only the real Name is on his lips.

The Ten Kinds of Offenses to the Holy Name

The Holy Name is not lip-deep only - a mere physical sound. It has a greater and higher aspect; it is fully spiritual. That must have the reference of Vaikuntha. *Kuntha* means limitation, and *vai-kuntha* means above limitation. The sound has its original conception above the realm of limitation - the plane that is above all limitation. That immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world. We are in the plane of marginal existence; therefore a higher connection is necessary. Then that wave will start from some higher realm and will come down to us.

In sound also there is classification. A sound from the proper plane will be effective but not any imitation sound. Imitation means *namaparadha* and *namabhasa*. There are ten types of *namaparadha*. *Aparadha* means to disfigure - not to deal properly but to mishandle something. By such mishandling we cannot get our desired result. Proper handling is necessary with everything. In the laboratory a scientist is making an experiment, but an experiment is only successful when everything is properly handled. Otherwise there may be an explosion and the scientist may die.

The first type of *namaparadha* is *satam-ninda*. We must not abuse the Vaisnavas

- those that are the agents of the Lord who come to deliver the fallen souls. If you abuse them then the Holy Name becomes dissatisfied. Only Krsna's devotees are real saints, because they are after eternal life. Saint means Vaisnava. Those persons who worship demigods for temporary gain are not considered saints. They may be neglected, for they are not devotees. We avoid them. A saint is one who has no ambition in his life but to have the connection of loving service with the Supreme Lord. Only those who are agents of eternal truth, absolute good, are to be considered saintly. We should not abuse such saintly persons.

The second offense is that we should not unnecessarily abuse other demigods, nor should we consider them to be equal to or greater than Visnu or Krsna. They are under Him, and they are all inferior to Him. They are never equal or superior to Krsna. When a comparison is necessary to establish the supremacy of Lord Visnu then we may show this indifferently, but not in the spirit of abusing other demigods.

The third offense is that we must have a proper conception of Gurudeva. If we are sincerely searching after the Lord, then the Lord is also approaching us and the meeting point is guru, His representative. Gurudeva must always be seen as the representative of God, not as an ordinary human being. Though we find that he is sleeping, eating or he is suffering from some disease, it is just like the Ganges water - physically it may be filthy, but still it can purify everything. The purifying capacity of the Ganges is not lost by physical dirtiness. Therefore the guru and the Vaisnava should not be seen through the material eye - there is another vision, the spiritual eye, through which they should be estimated.

The fourth offense is *sastra-ninda* - offending those revealed scriptures that are taking us towards the Holy Name of the Lord. The scriptures are advising us and if we abuse them, then the Holy Name is dissatisfied.

The fifth offense is that we should not consult a dictionary to find the meaning of the Holy Name. Every word, every meaning, if it is taken to its highest sense, goes to the Center. The dictionary, grammar, and any other books of mundane knowledge cannot limit or qualify the Holy Name.

The sixth offense is to consider the glories of the Holy Name of Krsna to be a concoction. The seventh offense is *namno-baladyasya hipapa-buddhir*. One may think that, "If I chant even one Name then all my sins will be purified, so let me go

on sinning and taking the Holy Name.” With this spirit if we try to utilize the Holy Name - to remove dirt from us. That is an offense. That is an abuse of the Holy Name because we should worship Him and serve Him. We must not use Him in our service in order to remove our contaminations.

The eighth offense is if we think that the Holy Name is one of so many purificatory pious works. We can serve the country, we can read the holy scriptures, we can wander through the holy places - but to take the Holy Name as one of these pious activities is to disregard the Holy Name. The Holy Name is above all.

The ninth offense is *asraddhadhane vimukhe’py asrnavati*. This refers to one who does not deserve, who does not have sufficient faith. If for some treacherous purpose we bestow the Holy Name to him, we commit an offense against the Holy Name.

The tenth offense is to have a particular attraction for any mundane thing - that attraction must be uprooted. I have to be unprejudiced and become free of any kind of mundane attachment. While taking the Holy Name, a transformation begins with the mental system and we must try to be unbiased. The Holy Name will take us from this worldly consciousness to Krsna consciousness with the feeling that, “I am not pressed to go to some unreasonable position. I am going home. It is very sweet. Now I am wondering in a foreign land that is nonsympathetic, but I am really going to my home, under the holy feet of the Lord. All my well-wishers are there.” With this spirit we shall take the Name.

Four Kinds of Namabhasa

There are also four types of *namabhasa*, or shadow expressions of the Holy Name that can give *mukti*. They may take us to the abscissa from the negative side, but they cannot give any positive attainment. There is neither any exploiting tendency there, nor any serving tendency - that is a marginal position. The four kinds of *namabhasa* are *sanketa*, *parihasa*, *stobha* and *hela*.

sanketyam parihasyam va

stobham helanam eva va

vaikuntha-nama-grahanam

asesagha-haram viduh

One who chants the Holy Name of the Lord is at once freed from all the reactions of unlimited sins, even if he chants indirectly (*sanketa*), jokingly (*parihasa*), for musical entertainment (*stobha*), or even neglectfully (*helana*). All the learned scholars of the scriptures accept this.(*Bhag. 6.2.14*)

Sanketa refers to when we outwardly say something, but in our mind a different thing comes in connection to that. Just as in the story of Ajamila in the *Bhagavatam*. Ajamila was afraid of the dreadful appearance of the Yamadutas. In his coma he could remember that his young son Narayana was playing nearby. With that faint memory he wanted to call out for his son, Narayana. But in the meantime a change came in his mind and he thought, “What can this little boy Narayana do against those fearful agents of Yamaraja?” Then Lord Narayana’s Name came. First it began as the name of his child, but then it changed into the Name of the Lord. At once four agents came down from Vaikuntha. There was a serious talk between the Visnudutas and the Yamadutas. The Yamadutas were sent back defeated and Ajamila attained liberation. All his previous attraction towards his family at once vanished and he woke up from the bed and directly traveled towards Haridvara. There he began to chant the Holy Name of Narayana and after sometime he attained Vaikuntha. This is *sanketa*

Parihasa means to chant the Holy Name in a joking mood or to ridicule a person. One is chanting Hare Krsna and another gentleman may remark, “Suddenly you have become such a great devotee! You are chanting Hare Krsna Hare Krsna!” He is simply cutting a joke with his friend. If one is ridiculing the Hare Krsna devotees in the street, and says “Hare Krsna,” that may be *namabhasa* if it is connected with his previous pious credits. Another form of *namabhasa* is *stobha* - to use the Holy Name with some other intention. Sometimes these words, Narayana, or Krsna may be used for some technical meaning, or for a code word. Jiva Gosvami has taken advantage of this in his book of Sanskrit grammar, the *Harinamamrta-vyakarana*. When one is playing the *mrdanga*, using the names of “Gaura-Nitai, Gaura- Nitai” to represent different drumbeats, it may be *namabhasa*. *Hela* means without any attention, only through a slack habit.

Suppose when rising from the bed, we yawn and say, “Hare Krsna” - it is not

devoted or attentive. It is automatic, without attention - some reflex action. That is *Held*.

We are asked to avoid both *ndmdparddha* and *ndmdbhdsa*. We must avoid these two with the earnestness of attaining the service of the Lord, as well as His servitors. Hankering for that positive thing must be in our hankering. With this idea as far as possible, we should go on taking the Holy Name and that will be *suddha-ndma*. Everything else should be eliminated and the real Name, which is one and the same with the Lord, should be taken. But the real Name must be received from a real *sadhu*.

Sadhu-sanga is Rarely to be Found

There is no exertion by the *uttama-adhikdri* Vaisnava to dismiss this world of matter; he has no connection with it. The *madhyama-adhikdri* may have some consciousness of this mundane nature, but in the view of a *paramahamsa*, there is nothing but *krsna-bhajana*. If by your fortune you meet such a rare *sadhu*, then you will try to do anything and everything for him. But he is *sudurlabha* - rarely to be found. To reach a clear stage of understanding one's own deeper necessity is not to be found anywhere and everywhere, Very few souls are found that are really conscious of their innermost necessity, "I want Krsna. I want Vrndavana." Such sincere souls are not to be found very widely.

manusyanam sahasresu

kascidyatati siddhaye

yatatam api siddhanam kascin mam vetti tattvatah

Amongst thousands of men, one may try to achieve perfection. Amongst those rare persons that endeavor for perfection, one may actually know Me. (Gita 7.3)

The benefit of the association of such holy persons is very, very rarely to be found here. On the strength of that our Guru Maharaja invited all to come and join his mission to attain that most rare gem - *sat-sanga-seva*, the direct association and service of the *sadhu*. That cannot be had here and there. Without that, there is no possibility of advancement on the positive side. Give up

everything and take this chance. The whole heart must be brave enough to take this opportunity. We must not waste our time. Our energy is wasted for maintaining children, wife, relatives and so many things, but we must come to give ourselves wholesale to Krsna under the guidance of a devotee. For name and fame and for a peaceful life don't lose the chance. Why should we miss such a great opportunity to approach Krsna? If like a child learning to walk, we experience one or two falls, we should not be afraid of that. Whatever progress we make, that is a very valuable thing.

Die to live. Learn to die if you live a real life. I cannot maintain my position in the future, for thus I shall lose the present. I shall lose all apprehension of my uncertain future. At present I am engaged in wasting time for maintaining this and that - the society, the wife, the children and so many things. Why should I lose my energy? Therefore Guru Maharaja opened so many centers. *Sadhu-sanga* is rarely to be found and he made arrangements for that indispensable necessity. That was revolutionary. When people cannot earn freedom of a country in a constitutional method, they take to the revolutionary path - they are prepared to incur loss, they are prepared for risk. still they go towards the goal of freedom. Whatever we do, the whole thing must be utilized in the service of Krsna, under the guidance of a bona-fide *sadhu*. Whatever we do, the whole thing must be converted and then we will comprehend the value of everything, being under his guidance.

sadhu-sanga sadhu-sanga sarva-sastre

kaya lava matra sadhu -sange sarva siddhi haya

It is the opinion of all the scriptures that by even a moment's association with a *sadhu*, one can attain all perfection. (Cc. Madhya 22.54)

In so many places the importance of *sadhu-sanga*, is stressed. We are wandering, uncared for in eternal time and to get the slightest connection of a pure *sadhu* is most valuable, even it may be a little. That association will aggrandize itself; it will gradually develop and take me forcibly forwards. Through the *sadhu* I shall come in association with the scriptures, then surely I will go towards the positive land. The most important thing in life is to get the association of the Vaisnava - to come in contact with a real agent. Through him we are to negotiate our spiritual life.

kim pramatasya bahubhih

paroksairhayanaair iha

varam muhurtam vidhitam

ghatate sreyase yatah

Many years pass by imperceptibly for those who are intoxicated with the temporary pleasures of this transient world. It would be better if they experienced just one moment of clear consciousness where they realized that they are wasting their precious time and thus become earnest in attaining their supreme benefit. (Bhag. 2.1.12)

Sukadeva Gosvami says, “One moment is sufficient for your highest attainment if it is utilized properly.” *Varam muhurtam vidhitam* - if one moment can be used sufficiently, then there is no necessity of a long, long life. Only one moment is sufficient to solve all the problems of your life, if it is properly used along with *sadhu-sanga*. The real capital is *sadhu-sanga* and your cooperation is required also. At all costs try to follow, to associate, to utilize that. One moment is sufficient. *Kim pramatasya bahubhih paroksair hayanaair iha* - what is the necessity of ages and ages if we are unconscious of our own interest? If used properly, one moment is sufficient to solve the whole problem of our life for which we are eternally wandering. We must be wakeful to our interest; we must not be negligent. Mahaprabhu came to tell us what is our real interest within, “You do not want to know your own heart. You do not know that you are a foreigner to your own heart and its demand. This is the wealth within your heart. Try to find it out.” That is the direction of Mahaprabhu. “It is within you and you are to eliminate all foreign things from your heart, then you will find a temple of Krsna within. If you search your own heart, you will find Krsna there with the help of a proper guide. That is not a foreign thing to you. It is there. Every heart is a temple of the Lord. It is your home.”

Therefore Mahaprabhu says, “Go on with *sankirtana*. ”But it must be *krsna-sankirtana* and *sankirtana* of no other. For that, *sadhu-sanga* is necessary. It cannot be an empirical attempt but the attempt that descends from the higher place to help us here. We must have that connection - that is all-important.

TEXT 6

drstaih svabhava-janitair vapusas ca dosair

na prakrtatvam iha bhakta janasya pasyet

gangambhasam na khalu budbuda-phena-pankair

brahma-dravatvam apagacchati nira-dharmaih

TRANSLATION

Devotees in this world should not be seen from a material perspective. Any imperfections found in their natures or their appearance should be overlooked for such faults are like the foam and mud in the water of the Ganges. Such things appear due to the nature of water, but the divine nature of the Ganges is never diminished.

ILLUMINATION

Rupa Gosvami says that we should not be very eager to find any defect in a pure devotee. The water of the Ganges can purify even if there are bubbles or mud found in the water. The bubbles and the mud do not stand in the way of purification. The devotee is only meant for the good of the universe. The devotee himself, the pure soul or *atma*, is the purifying agent - the purest and most normal factor in the world. But we may find in him some ‘mud’ or ‘bubbles’ - a Vaisnava may sometimes be seen to be a little greedy, a little angry; or physically he may be blind or deaf or lame - but the saintly character of the Vaisnava is independent of his mental or physical characteristics. Such qualities do not affect his status in the Vaisnava world. If we attribute those faults to his inner self then we are the losers - we commit offense.

In Kurma-ksetra in South India, there was one *brahmana*, named Vasudeva. He was a devotee who had leprosy of an extreme type. So many worms were falling

to the ground from his wounds, but he would pick them up and put them back in the wounds so they would not die. He understood in his internal mind that, “The Lord is coming here and I shall have a chance to have His *darsana*. ”He was very eager to have *darsana* of Mahaprabhu, but Mahaprabhu went away and that man fell senseless to the ground. “What is this? I could not have a glimpse of the Lord. He came and went away, and I did not have the capacity to have His connection, His *darsana*. ”Mahaprabhu was almost a mile away, and then suddenly He felt some attraction to go back. He ran back and found that man on the way and embraced him. His leprous body vanished and his whole body was turned into a beautiful figure.

Whatever may be externally seen in the character of a Vaisnava is like the mud, bubbles and foam found in Ganges water. The purifying capacity of Ganges water is separate and cannot be disturbed by any foam or dirt mixed with it. The spiritual capacity does not depend in any way on the apparent material capacity.

Once Sanatana Gosvami contracted sores all over his body due to drinking bad water in the jungle, when he was returning from Vrndavana to Puri. Mahaprabhu used to welcome him by embracing him, but Sanatana would try to withdraw. Sanatana objected, “Don’t touch me! This is the body of a sinful man.” The sores were oozing and emitting a bad odor, but Mahaprabhu embraced him forcibly. Sanatana had decided, “I shall either leave this place or I shall invite death by falling under the wheel of the cart of Lord Jagannatha.” But as the Lord in the heart of all, Mahaprabhu knew Sanatana’s mind. He chastised him and embraced him forcibly. All the sores disappeared, and Sanatana’s body immediately became like gold.

Mahaprabhu said, “Sanatana Gosvami is a devotee of a pure type. I see that there are some sores on his body oozing pus. I see that with My eyes. But due to My *sastrika* knowledge I will show no disgust. The body of a devotee is *sac-cid-ananda*. If I think it is mundane, then this shall be offensive to Krsna.”

ghrnakari alingana na karittama yabe

krsna-thani aparadha dandapaitama tabe

If I had been repulsed and refused to embrace Sanatana, then I would have been punished for offending Sri Krsna. (Cc. Antya. 4.196)

The body of a devotee is *sac-cid-ananda*; there are no mundane things there, yet

my material eyes deceive me. But my *sastrika* knowledge tells me that no mundane thing can be present there. If I say, “No, there is pus and sores and that is mundane,” then I will commit an offense against *sastra* and against Krsna.

The Vaisnava conception is *atma-dharma*, the souls function. Any bodily contamination is absent there. The *Bhagavatam* has condemned this bodily conception in the strongest terms:

yasyatma-buddhih kunape tri-dhatuke

sva-dhih kalatradisu bhauma ijya-dhih

yat-tirtha-buddhih salile na karhicij

janesv abhjesu sa eva gokharah

He who considers the true self to be this corpse-like body that is full of mucus, bile and air, who believes that his family belongs to him, who thinks his country of birth is worthy of worship, who thinks that a holy place is merely an ordinary body of water and who never seeks the association of the wise, is no different from an ass. (Bhag.10.84.13)

One who thinks this body is the self is a *gokhara* - not an ordinary ass but a worthless ass that can only be used to carry animal fodder and not to serve any real purpose for human society. One who thinks that his material connection is all in all is a fool. We are to remove ourselves from the platform of identifying the spiritual with the material. The spiritual is necessary, not the material, and it is imperative that we understand the real position.

A Doll Playing in the Hands of the Infinite

Faultfinding is not a very good quality. We are out to find good qualities, what is good in the universe and we have to preach that the highest good is in Krsna consciousness. A positive thing must attract us wholesale - our position is not to blame but to bring down the positive. That should be our main object in life. If you try to find fault with anyone, if you criticize for your personal interest, that fault will come to you - especially when that is in the devotee section. By connecting with poison in someone else's body, that poison will enter into you. Through that connection the contamination will come to you. But if you seek

help from the higher for purification and not out of envy, then you will be purified. Otherwise, you may find yourself in the same position at the next moment.

What I am criticizing to be so bad, in the next moment I may find myself in the same deplorable position. I do not know the ways of the Infinite environment. I am vulnerable. I am a doll playing in the hands of the Infinite. At the next moment, from my human birth, I may have to go to a dog's birth, a cat's birth or an insect's birth.

We must avoid that. Try to find only good things in others. That will help you. In the time of our Guru Maharaja there was a system in our *matha*. Guru Maharaja ordered one Vaisnava to please another Vaisnava, especially one that he does not like. That means he was forced to find the goodness in that devotee whom he didn't like. He should try to find good things in him. Eliminating the bad things in his conception of that devotee, he will search for anything that is good there and thereby he will be benefited. No culture of any bad thing anywhere - especially with the devotees because Krsna has taken charge of those surrendered souls. What is good and bad is His responsibility.

Those evil things in the devotee may disappear at any time, or Krsna will allow that to continue in order to serve some purpose. Such devotees are under Krsna's direct charge. They are *ananya-bhak* (fixed in devotion).

Once, Bhaktivinoda Thakura had a dream in which he was wandering in the sky chanting the Holy Name. He came upon the court of Yamaraja, where Yamaraja himself was sitting with Brahma, Narada, and others discussing a point from a verse in *Bhagavad-gita*:

api cet suduracaro bhajate mam ananya-bhak

sadhur eva sa mantavyah samyag vyavasito hi sah

Even if the most sinful person worships Me with one-pointed devotion, such a person should be considered to be saintly because his determination is perfect. (Gita 9.30)

The generally accepted meaning of this verse is: "Even if one commits the most abominable action, if he is *ananyas- bhak* devotee who worships Me alone in devotional service which is free from *karma* and *jnana*, he is to be considered

saintly because his endeavors are completely on My behalf and his determination is fixed.” Here, Krsna says, “Whatever he has done, if he is exclusively given to Myself, he should be considered as My devotee - *samyag vyavasito hi sah*. And whatever he is doing is cent percent right.” But then the next passage says, *ksipram bhavati dharmatma* - “Very soon he will be a man of righteousness; he will become *dharmatma* - dutiful.

As Yamaraja, Brahma and Narada discussed this point, a question came up. Krsna says, *bhajate mam ananya-bhak* - “One who is My exclusive devotee.” The question arises, what is exclusive devotion or *ananya-bhajana*? Krsna says, “Give up all other religious conceptions and surrender to Me alone” - *sarva-dharman parityajya, mam ekam saranam vraja*. That is exclusive devotion. But if one is practicing exclusive devotion then he is already *dharmatma*, he is already righteous. How is it then that in the very next verse, Krsna says, “Soon he becomes *dharmatma*!” How are we to adjust this? Krsna says:

ksipram bhavati dharmatma

sasvac-chantim nigacchati

kaunteya pratijanihi

na me bhaktah pranasyati

He quickly becomes virtuous again and attains everlasting peace. O Kaunteya, go and declare that My devotee never perishes. (Gita 9.31)

This is the general meaning of this verse. Krsna tells Arjuna, “He soon becomes *dharmatma*. My devotee is never ruined. Go and declare this to the public.” Krsna says that after the devotee became *ananya-bhak* - that is, he gave up all sorts of duties and surrendered to Krsna - then again he will be a dutiful man. As Brahma, Narada, and Yamaraja discussed this point, they saw Bhaktivinoda Thakura walking in the sky and taking the Holy Name. Then one of them suggested, “There is a pure devotee. He should be able to give the real meaning.” Then Bhaktivinoda Thakura was invited in their midst and was asked, “How shall we adjust these points? Krsna has said that this person is an exclusive devotee, that he has renounced all sorts of duties and surrendered to Krsna. And yet, in no time it will be seen that he is very dutiful. How can we understand this?” Bhaktivinoda Thakura explained that, “He quickly becomes righteous” refers not to the exclusive devotee, but to one who considers the

exclusive devotee pure in all circumstances. “Even if he performs some abominable act, he is really a *sadhu*, a saint” -one who can think of an exclusive devotee in this way will soon become *dharmatma*. This was Bhaktivinoda Thakura’s explanation.

However, merely professing that, “I am *ananya-bhak!*” won’t do. A real *ananya-bhak* devotee won’t say, “I am *ananya-bhak*.” His innate feeling will be, “I can’t be *ananya-bhak*. That is not a small thing. I have not attained that stage. It is very difficult. Rather I am going away from it.” That will be his feeling. This opposite tendency will come. In this verse from *Gita*, Krsna is saying that, “The fact is that one who has accepted Me exclusively has no taste in other things, so really he is not *duracara* (sinful). Internally he is always connected with Me and he is indifferent to external life. Whoever has surrendered to Me I have accepted as My own.”

This means that those that are accepted by Him will gradually be purified. But we are very eager to point out their faults. We are quick to judge the case of others, “Why should he receive causeless mercy? He has got so many defects.” This is a very poor attitude, a disqualification. “Why should he be accepted or given any chance?” But for ourselves we want mercy, “Don’t come to judge, if so then I have no hope, my Lord. Please grant your grace then I have some hope. Please be lenient and do not find fault with me.”

But in the same breath we will say, “Why this man? He is disqualified! Why should he get any grace? Why should he get some mercy or affection?” That is hypocritical and causes a great deal of difficulty within us. It is suicidal. It is most dangerous for our progress. In my own case, I want something higher, but in the case of others I can’t tolerate the same behavior from the Lord. Generally this is the basis of *vaisnava-aparadha*.

He has been accepted by the Lord and gradually Krsna will purify him, but we continue to give much attention to whatever difficulties are still left in him. The result is that those difficulties will be transferred to us. These are the realities of the experience in this line.

If we especially mark the faults of another devotee, they will be transferred to us. It happens. From our own experience and also from the *sastra* we have seen this.

The greatest enemy to our progress is *vaisnava-aparadha*, especially for a

beginner on the journey in this domain. *Apa-aradhana* - *aradhana* means to worship, to revere, to serve, and *apa* means that which is not up to standard. *vaisnava-aparadha* has been said to be most dangerous. If a Vaisnava is serving Krsna and we find fault with him, our level of purity will go down. Generally a Vaisnava will always think, “I can’t serve perfectly. There are so many defects in my service.” Even Radharani says, “I can’t serve Krsna properly,” but She is serving to the highest degree. In the lower position if there is some clash, that is *vaisnava-aparadha*. That is greater than any *aparadha* directly made to Krsna, because the Vaisnava is serving Him properly with earnestness and I am abusing him. Thereby I am committing suicide. To stand against the Vaisnava is to stand against one’s own vital interests. Visvanatha Cakravarti Thakura says that the *maha-bhagavatas* do not care for any offenses made against them, but the foot-dust of those *maha-bhagavatas* cannot tolerate the dishonor of their master.

Physician Cure Thyself!

Generally, one must be very careful not to make any remarks about the practices and activities of another Vaisnava. It is only acceptable when one is empowered by the supreme, as in the case of disciples. To correct his disciples, the sympathetic guardian can mark their defects and help them to remove them.

Don’t criticize. Don’t be hungry to find the faults in others. But if someone finds fault in you, then you may consult a higher authority - a more senior Vaisnava, “There have been some complaints against me. Whether or not they are valid, I don’t know. Please, can you help me to understand my defects?” Such an enquiry has no envy, no spirit of competition that I am good and he is bad; it is devoid of mischievous motives underground. Only it must be endowed with *pariprasnena* - honest enquiry. Otherwise, I shall have to suffer. ‘Physician, cure thyself,’ before you attempt to cure others. This is your primary duty; then you will really be able to offer others a cure-all. In conclusion, my advice is that you should try to be submissive to the Vaisnava devotees. submissiveness to them will promote your spiritual merit. We shall also pray to the supreme Lord for such an attitude, “Oh Lord, my bad temperament stands in the way of my association with the devotees -please remove it.” Association with the devotees of the Lord is a primary necessity. It vastly improves our position with the Supreme if we always remain in prayer. “Oh my Lord, this bad temperament in me, this inconsiderate thinking and feeling - sentiments concerning the outer

world - this is disturbing my association with the higher Vaisnava devotees.” We have to try to find the good in others. That will help us. Otherwise we will be in great difficulty. This is not theoretical - these are all practical things.

TEXT 7

syat krsna-nama-caritadi-sitapy avidya-

pittopatapta-rasanasya na rocika nu

kintv adarad anudinam khalu saiva justa

svadvi kramad bhavati tad-gada-mula-hantri

TRANSLATION

Even Krsna’s Name, form, qualities and pastimes, which are like sweet sugar candy, are distasteful to one whose tongue is afflicted by the jaundice of ignorance. However, when one constantly and faithfully chants the Holy Name of Krsna and becomes absorbed in His divine attributes then gradually they become sweet and one’s ignorance is destroyed at the root.

ILLUMINATION

There must be an ear of the type which can catch nectar, the sweetness from divine sound. That which is sweet to one may be bitter to another according to the taste. In this verse Rupa Gosvami says, “When our inner tongue is influenced by ignorance, the Holy Name of the Lord tastes very bitter.” If there is an attack of bile in the body, then the tongue is affected and sweet things taste bitter - *avidya-pittopatapta*. When there is an attack of bile, sugar candy tastes bitter, but when the disease is cured that sugar candy will taste sweet. The Holy Name, *krsna- katha*, tastes bitter and unpleasant now, but the Holy Name is the

medicine to remove that defect from our inner tongue. First, sugar candy is bitter, but when we take more and more then the disease will go and the sugar candy's taste will be sweet. If we apply this unpleasing medicine for some time, that bile will be removed and it will be found to be very, very sweet. *Raso vai sah*. It will gradually taste sweet, sweeter and sweetest. *Krsna-nama* is like that. To the ignorant it is very bitter and repulsive, but this is the medicine to remove that ignorance and gradually His glorious sweetness will come and charm the whole existence.

With the help of the guru, the scriptures, and the previous experienced persons, I shall try to stand the test that, "Yes, because the bile is so strong, everything is tasting bitter. But this process will remove the bile. I shall have to wait for some time, and when the bile is gone, I shall taste sugar candy as sweet." *Maya santusta manasah sarvah sukha-maya disah* - "For one who is satisfied with Me, all the four directions will bring only good news to him." All waves will carry welfare to that person who is satisfied with God only and nothing else. "I want God, and His interests are my interests. He is the loving father, guardian and friend of everyone."

When we take the Holy Name at the beginning, we think it is our duty to count so many rounds. Sometimes it is painful. But when we get a taste for the Holy Name, then the inner tendency excites us to take the Holy Name more and more - not as a duty, not just to finish sixteen rounds. When that inner sweetness comes to us, then we can go on with real *bhajana*. That is the stage of service. It becomes automatic, spontaneous. When the Holy Name tastes sweet, then only does natural service begin. It attains the stage of *bhajana* and divulges the *rupa*, then *parikara- vaisista lila*. In this way it goes up.

There are so many stages to pass through to dive deep into reality. Our progress and speed will be such that we will have to pass through all these coverings to enter into the substantial world. Otherwise we will remain in the realm of imagination and thereby we won't get any strength within. First, our spiritual life begins with *sraddha*, where we inquire into the eternal life. Then *sadhu-sanga* - association with the experts of that divine plane. The next stage is *bhajana-kriya*, where we must strictly observe what has been recommended for us by the *sadhus* in order to reach the next stage. Then *anartha-nivrtti* - the ulterior demands of our superficial nature will disappear. *Nistha* is the next stage - characterized by the continuous remembrance of Krsna consciousness. It is just as when oil is poured in one continual flow, not drop by drop but a continual

flow.

Similarly, Krsna consciousness will remain always in our mind in some form or other. After *nistha*, the negative side is eliminated. *Nistha* continues to increase into *ruci*. Sometimes we may find that we are in the midst of other aspirations; that is not *ruci* proper. If now and then some *ruci* appears within us, that is not real *ruci*. Proper *ruci* is to be traced after *nistha*. *Nistha* means continued association with Krsna - twenty-four hours living in the relativity of Krsna consciousness. The advent of *ruci* is only possible after the continued connection of Krsna, not before that. After *nistha*, when *ruci* will come, that will be reliable. That is proper *ruci*. And there will always be humility up to the last point. One will always think that, "I have no *ruci*." Because the finite is coming in connection with the infinite, we can never be satisfied thinking, "I have got something!"

If we think that we have *ruci* for Krsna, we have so much love and affinity for Him, then we will commit many offenses and we will be hurled down. We must be very careful. After *ruci*, the next stage is *asakti*, when we cannot tolerate any separation from Krsna. Then there is the stage of *bhava* when we come in real connection with Vrndavana.

Bhava is like the primitive stage of the flower, the bud. When that bud blossoms it becomes *prema*. At the stage when *ruci* and *bhava* appear within us, the Holy Name will be very, very sweet. The sweet taste will begin to dawn. That is the dawn of love, *prema*. Only that is *rasa* and all other things are *virasa* - tasteless.

One Tongue is Not Sufficient

In his *Brhad-bhagavatamrta* Sanatana Gosvami has written:

jayati jayati namananda rupam murarer

viramita-nija-dharma-dhyana-pujadi-yatnam

katham api sakrd attam mukti-dam praninam yat

paramam amrtam ekam jivanam bhusanam me

All glories, all glories to the most blissful Holy Name of Murari, which

causes the devotee to give up all religious duties, meditation and worship. If somehow or other the Holy Name is chanted even once by a living entity, that person attains liberation. The Holy Name is the supreme nectar and it is my very life and my only treasure. (Brhad-bhagavatamrta 1.9)

Jayati jayati namananda rupam murarer - may the ecstasy in the service of the Holy Name always be victorious. *Viramita- nija-dharma-dhyana-pujadi-yatnam* - if somehow we come in contact with that divine sound then all other activities become paralyzed. If one can get a little taste for that sort of divine bliss, then his charm for all religious activities vanishes. They have no necessity. First *dharma* - our sense of duty is paralyzed. *Dharma* means *varnasrama-dharma* - this business engagement of the *karmi* in this mundane world. There are so many variegated duties, but they have no necessity at all if we attain the service of the Holy Name. *Dhyana*, meditation, means to retire from this physical world and to meditate within, trying to exploit the internal world. That is also paralyzed when we serve the Holy Name. *Puja* - that is covering the Ramanuja *sampradaya*. They are very fond of *arcana*. When one gets the grace of the Holy Name, he becomes indifferent to other service, even *arcana*. There is no necessity. If you get the real grace of the Holy Name, then you will have to retire from all the phases of different types of worshipping - *dharma*, *dhyana* and *puja*. The Holy Name will take you to the conception of Goloka and you will have to retire completely from all these phases of your life. Any work - even if it may be for Krsna - the Name can stop all this. You will not be able to give any attention to any other thing. You will find so much sweetness in taking the Holy Name. When you finally come in contact with the sound aspect of the Absolute, then all other enthusiastic attempts in you will be paralyzed.

cakse dhara dehe gharma, pulakita saba carma

vivarna haila kalevara

murcchita haila mana, pralayera agamana,

bhave sarva-deha jara jara

kari eta upadrava, citte varse sudha-drava,

more darepremera sagare

kichu na bujhite dila, more ta' batula kaila,

mora citta-vitta saba hare

Tears flow from my eyes, my body perspires, my complexion becomes pale, my mind loses its equilibrium, I begin to feel devastated and my entire body becomes stunned by ecstatic feelings. During this disturbance, my consciousness is bathed by a shower of nectar from the Holy Name that drowns me in an ocean of divine love. It will not allow me to try to comprehend anything, rather it turns me into a lunatic by stealing away my mind and determination. (Saranagati, Sri Nama-mahatmya 4)

All other functions are paralyzed. You can't attend to them. You are only chanting the Holy Name. Then again, when that Name allows you to do other services, you can do them. The Name has such a high degree of potency that it will stop all other branches of service and charm you. You will find so much sweetness in chanting the Holy Name. When you actually come in contact with the sound aspect of the Absolute all other enthusiastic attempts in you will be paralyzed. All other functions will be paralyzed. You can only take the Name. Only when the Holy Name allows you to do other services, can you do that. The Holy Name has such a high degree of potency. It will stop all other branches of service and charm you. What a song! The simple Holy Name of Krsna - what voltage is within? Who can understand? According to the depth of one's realization, inwardly it will react. In his *Vidagdha-madhava* Rupa Gosvami writes:

tunde tandavini ratim vitanute tundavali-labdhaye

karna-kroda-kadambinighatayate karnarbudebhyah sprham

cetah-prangana-sangini vijayate sarvendriyanam krtim

no jane janita kiyadbhir amrtaih krsneti varna-dvayi

I do not know how much nectar the two syllables 'Krs -na' have produced. When the Holy Name is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that Name enters the holes of the ears, we desire many millions of ears. And when the Holy Name dances in the courtyard of the heart, it conquers the activities of the mind, and all the senses become inert. (Vidagdha-madhava 1.15)

Tunde tandavini - when it comes down and captures the tongue, it strongly

controls the lips and engages them in taking the Holy Name. The tongue and the lips become mad as that power descends in them. *Ratim vitanute tundavali* - and there also comes a feeling that only one tongue and one mouth is not sufficient. Thousands of mouths are necessary. One mouth is not sufficient to take the Name. *Kama Kroda kadambini*- when that current enters the ear and captures it with such great force, one thinks that only two ears are not sufficient. I want millions of ears to attend that sweet current that is entering into my ears. Two ears - that is nothing! That is very unjust of the creator. Millions of ears are necessary if you can hear the sweet Name of Krsna, then your heart may be a little satisfied. We have an unquenchable desire for millions and millions of ears to attend to the sweet Name of Krsna. It is like a flood pushing through the ear. So sweet, so sweet! *Cetah-prangana-sanginl vijayate sarvendriyanam* - as it goes to capture the heart, the center of all the senses, then everything becomes paralyzed. Wherever that sweet aggressor touches, the whole thing is captured with such intensity that all other things are ignored. *No jane janita kiyadbhir amrtaih krsneti varna-dvayi* - I do not know, I cannot say, I fail to express how much and what sort of quality of nectar is in the Holy Name of Krsna - only these two letters. These two letters can contain so much and of such a high quality of sweetness that it plays like this wherever it goes. Its nature is like that. That sweetness is so aggressive. Wherever it goes it captures the whole thing and nothing remains.

Drowning in an Ocean of Sweetness

This is experienced with Krsna's flute also - the sound of Krsna's flute has so much mystic power that it captures the whole *dhama*. We are told that the current of the Yamuna stops to hear this sound. The current is stabilized because that sweet sound is there. It attracts the trees, the birds, the beasts - everything is astounded in coming in connection with that sweet vibration coming from the flute. Rupa Gosvami says –

rundhann ambu-bhrtas camatkrti-param

kurvan muhus tumburum

dhyana antarayan sanandana-mukhan

vismapayan vedhasam

autsukyavalibhir balim catulayan

bhogindram aghurnayan

bhindann anda-kataha-bhittim abhito

babhrama vamsi-dh vanih

The sound of Krsna’s flute stopped the movements of the rain clouds, struck the king of the Gandharvas with astonishment, and disturbed the meditation of the great saints led by Sanandana. Brahma was amazed, the mind of Bali became disturbed and it made Ananta turn around as it penetrated the layers of the universe. (*Vidagdha- madhava* 1.15)

When the sound of the flute came from Krsna what was the effect? *Vedhasam autsukyavalibhir balim catulayan* - Rupa Gosvami has used this expression. Brahma was looking to this side and that side, “From what side is this sort of sound coming?” The creator of this world was perplexed. “Where is this peculiar sound coming from?” He was looking to this side and that side. And *bhogindram aghurnayan* - Anantadeva, who is supposed to carry this whole world on his heads - his head is reeling. He is the support of this whole material creation and his head is reeling! “Where is this vibration coming from? It is so sweet, so capturing.”

In this way Rupa Gosvami says that when the sweet sound of Krsna’s flute comes it is of such a nature that its sweetness maddens us. It is so sweet, but we cannot adjust, we cannot capture it. We cannot utilize it for our purpose. It surpasses all our feelings of taste, of measurement, of good and bad, of pain and pleasure - they are all paralyzed. It surpasses everything! It is so sweet that it makes us mad. We forget everything. I am nowhere but in an ocean of joy. How much sweetness or ecstasy or pleasure and satisfaction can we take? How much capacity do we have to taste? our capacity is very limited. That may be covered but this flute sound of Krsna will drown me in an ocean of sweetness.

The Inaugurator of Sankirtana

Sound vibration can play wonders. Sound has the highest capturing potency and power. Sound can make or mar; it can do anything. Sound has such an intrinsic capacity when that sound is absolute sweetness and goodness. That is universal,

and that comes from the subtlest plane of ether. Such a universal characteristic - how it can capture! We are like blades of grass and the current of that sweet sound may move us. We cannot trace our own personality, we may lose ourselves there but we do not die, the soul is eternal. We are saved, but we are diving, going up and down, moved by the current of that sweet sound. That sound is so great and so sweet it can play with us in whichever way that it likes.

Nama-sankirtana is identical with absolute goodness and sweetness. We cannot suppose how much power that may have. Mahaprabhu says, “Don’t neglect that sound which has come, which is one and the same with Krsna. The sweetness and the goodness -everything there has been represented to you in a very cheap way. Nothing is required -no money nor physical energy - so many things are not necessary, only genuine souls. Take this sound sincerely and you will be so enriched that none can believe there is so much goodness. You may obtain it very cheaply, but you must receive it with whole-hearted sincerity.”

Mahaprabhu laid stress on *sankirtana* because *japa* is within and there disturbances are allowed to attack. I may begin with some *japa* but my mind will wander here, there and everywhere. However, when I am engaged in *kirtana* I cannot but be allattentive. Additionally, others are not being benefitted from the chanting of *japa*. Mahaprabhu is the pioneer of *sankirtana*, not of *japa*.

krsna-varnam tvisakrsnam

sangopangastra-parsadam

yajnaih sankirtana-prayair

yajantihi su-medhasah

In Kali-yuga, those who are very intelligent will perform congregational chanting and worship the incarnation of the Lord who constantly sings the Holy Name of Krsna. Although His complexion is not dark, He is Krsna Himself and He is accompanied by His associates, servants, weapons and confidential companions. (Bhag. 11.5.32)

Mahaprabhu came as Radha-Govinda combined and is the inaugurator of *sankirtana*. His advice is so valuable and so necessary for us. With this spirit we shall come and join this *sankirtana*, which is most purifying and all fulfilling. The positive attainment is that we may lose ourselves in the ocean of

inconceivable sweetness of the Holy Name. That is Mahaprabhu's grace. *Param vijayate sri krsna sankirtanam.*

TEXT 8

tan-nama-rupa-caritadi-sukirtananu-

smrtyoh kramena rasana-manasi niyojya

tisthan vraje tad-anuragi jananugami

kalam nayed akhilam ity upadesa-saram

TRANSLATION

While residing in Vraja under the guidance of a resident of Vraja-dhama, one should spend all their time engaging the mind and tongue in chanting the Holy Name and remembering the Lord's divine form, qualities and pastimes. This is the essence of all instructions.

ILLUMINATION

There are five stages of the *sadhaka*. First is the hearing stage - *sravana-dasa*. The second stage is *varana-dasa* - acceptance by the guru and the disciple. Then *sadhana-dasa* - the attempt for realization will begin. This stage is full of struggle; up to *sadhana-dasa* it is a little painful. Then *apana-dasa* — the stage of realization. That is very sweet and one feels peaceful in *bhava-bhakti*. Whatever pain is seen there is only apparent. Finally there is *prapana-dasa* - attainment, the stage of full self-surrender and distribution to others. One is finally detached from relativity and enters into that divine connection. By analysis these are the five stages of *sadhana-bhakti*.

Sometimes we may be misguided into thinking that we must not study books and analyze things, “Why is this knowledge necessary? *Jnana* is anti-devotional. What is the necessity of knowing what is what? I shall go on chanting the Name and wherever there is any lecture explaining *Bhagavatam* or *Caitanya-caritamrta*, I will avoid that. That is all knowledge - *jnanepayasam udapasya namanta eva* \ “We may go on taking the Name, and whenever there is some explanation about devotion we try to avoid it. But this is not good, because if we hear from the proper source we will get some sort of knowledge that gives us impetus for going on in our *sadhana*.

When any illumination or revelation is coming through a real agent who is higher than us, we should be very earnest to hear those things. That will consolidate our position and help us to go ahead in our *sadhana*. That should not be eliminated as mere knowledge.

That is *siddhanta*. Who is Krsna, how He is Svayam-Bhagavan, who is Narayana, what are the twenty-four layers of misconception, what is Vaikuntha and Goloka, who is Baladeva, what are the different *rasas* - if all these things are being explained and I say, “Oh no, it is all *jnana*, I must dismiss it and take the Name,” then this is foolishness. Such thoughts should be considered as indolence. This knowledge will advance our faith most profoundly and such discussions should be automatically invited.

Twenty-Four Hours Service

One western gentleman once stated that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty-four hours a day can be devoted to the service of the Supreme Lord. Not only Sunday, not only twice in the day, not only thrice in the day, but every hour and second devoted in the service of the Supreme Entity with nothing left behind. That is never to be found anywhere but in Gaudiya Vaisnavism. This sort of service is only possible in *kirtaniya sada harih* and in the *asta-kaliya-lila* of Sri Krsna-candra Himself in the *madhurya-rasa*. *Madhurya-rasa* is the total *rasa*, and the most intense of all *rasas*. It is all accommodating. Twenty-four hours engagement in the service of Krsna is only possible in *madhurya-rasa*. There is the possibility of tiredness in all other *rasas*, even *vatsalya-rasa*. Sometimes the father or mother may think, “I am too tired, I shall make arrangements a little later.” But in *madhurya-rasa*, there is no such reaction. Of course, all these things are of a very high order.

Visvanatha Cakravarti Thakura has shown, as has Kaviraja Gosvami in his *Govinda-lilamrta*, the eight *praharas* - twenty- four hours service. One *prahara* is a fourth part of a day or night. Twenty-four hours is divided into eight *praharas*, and this is known as *asta-kallya*. Visvanatha Cakravarti has written about this in his *Sri Krsna-bhavanamrta*. There he has given the *asta-kaliya-lila* in *radha-dasyam* - how the she-friends and servitors of Radharani have their twenty-four hours duty in the camp of Radhika in Her service. Radharani is already wholly given to Krsna, there is no question and Their twenty-four hours program is explained elaborately by Visvanatha Cakravarti Thakura. However, *Sri Krsna-bhavanamrta* is for the higher students only.

Bhaktivinoda Thakura also explained these things in *Jaiva-dharma* but with great caution. We have gone through Bhaktivinoda Thakura's writings, but we did not miss his warnings. We must be practical in our attempt for such things are not imaginary. Some westerners think that eastern philosophy is something like imagination so they pass through it very quickly without giving attention to so many steps. This means they are self-deceivers. One who desires real sincere improvement will not omit any steps. *Sraddha*, *sadhu-sanga*, *bhajana-kriya*, *anartha-nivrtti*, *ruci*, *asaktithen bhava*. They must be true to their own self whether they have followed each of these steps. *Raga-marga* proper begins at *bhava-bhakti*. Up to the awakening of real *bhava* one must follow *vaidhi-bhakti* and *anartha-nivrtti* in order to be sure that attraction for any charm of this material world has gone altogether. But those who are self-deceivers want it very cheaply. They want to buy very cheap food without proper payment.

Dhira means a master of his own senses. Only such a devotee is qualified to try to enter into this flavor, not those who are not masters of their own senses.

naitat samacarej jatu

manasapi hy anisvarah

vinasyaty acaran maudhyad

yatha 'rudro 'bdhi-jam visam

One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is

**not Rudra would destroy himself if he tried to drink an ocean of poison.
(Bhag. 10.33.30)**

Due to ignorance, if anyone ventures to enter into this domain even mentally then, *vinasyati*- he will be doomed. If he is not Siva, if he takes poison, he is sure to die. Siva drank poison but it became an ornament on his throat. But one who is not Siva, if he takes poison, he will die. One who is not *dhira* and has no control over their senses, if they venture to enter into this domain, they are sure to die. This warning is given in *Bhagavatam* by Sukadeva Gosvami. It is nectar, but still you must come and take it properly. There is a possibility of mistaking it for your awkward enjoyment and then you will be doomed forever.

The higher literatures for the highly realized souls should not be propagated in a very broad way. They are only meant for a very select few who can come up to that mark and have entrance to discuss and think and work according to that high direction.

But the general requirement is *sraddha* for Mahaprabhu and *sraddha* for Krsna Consciousness. *Madhurya-rasa* in particular and *parakiya* - these two planes may be misunderstood by the general people. It is beyond their conception that we can relate with God as a wife or mistress. As a wife maybe possible to accommodate, but as a mistress of God? That is impossible! The conception of Godhead and the conception of His mistress at the same time are impossible to conceive for the ordinary intellect.

Who Will Take Such a Risk?

Our Guru Maharaja once told us that there was one scholar in Dacca University who used to teach Sanskrit literature to the post-graduate students and there was one girl who was his student in that class. That gentleman was a good scholar and he used to teach from the books written by Rupa Gosvami - *Ujjvala-nilamani* etc. Prabhupada objected to this, “What is he teaching? This subject matter is not for school students. Only the highest religious preachers have entrance in that domain and he is taking it like this!” Later, it so happened that that gentleman married that young girl. When that happened our Guru Maharaja explained that this occurred because that fellow did not understand the dignified position of Rupa Gosvami. Such high topics should not be brought to the ordinary people. It should be kept for selected people only, such as those who are on the level of Uddhava:

asam aho carana-renu-jusam aham syam

vrndavane kim apigulma-latausadhinam

ya dustyajam sva-janam arya-patham ca hitva

bhejur mukunda-padavlm srutibhir vimrgyam

My desire is to become a blade of grass or a creeper that grows in the forest of Vraja. In that way, it will be possible for me to receive the dust of the feet of those great personalities who have worshiped the lotus feet of the great liberator, Mukunda. The dust of the feet of these great personalities is sought after even by the Vedas. Leaving aside the affection of their own kith and kin, which is ordinarily impossible to give up, the Gopis of Vraja have sacrificed everything for the satisfaction of Sri Krsna. (Bhag. 10.47.61)

Sva-janam arya-patham ca - we must be willing to sacrifice the relationships of those whom we consider to be our kith and kin, our own intimate friends. *Arya-patha* - those who are recommended by the stalwarts or the leaders of the gregarious society should also be given up. So much risk! Who will come forward to take such a risk? A bad name and even the least help we can expect from our nearest and dearest. All eliminated!

Taking the fullest risk to cast ourselves towards one who is an Autocrat - but beautiful. Such a degree of sacrifice was considered to be the highest even by Uddhava, the greatest of the devotees, whom Krsna Himself describes in His own words:

na tatha me priyatama

atmayonir na sankarah

na ca sankarsano na srir

naivatma ca yatha bhavan

Neither Brahma, nor Siva, nor Sankarsana of Vaikuntha, nor the goddess of fortune Laksmi- devi, nor even My own self is as dear to Me as you. You are My favorite, Uddhava. (Bhag. 11.14.15)

And Uddhava speaks so highly about the Gopis. Such things are not to be dragged into the ordinary intellect of the common audience. That is *srutibhir vimrgyam* - even the *Vedas* are only showing the direction for they cannot fully express it. It is the highest point of revelation. They can only point from a distance and show that *krsna-lila* is the highest *lila* on this side. We can't express that - this is the attitude of the revealed scriptures of the highest order. You should not venture to drag the whole thing into this mundane world. We must keep this on our heads.

Pujala raga-pathagaurava-bhange - the very tenor of the preaching of our Guru Maharaja was this. He worshipped the *patha*, the way of *raga* - the highest love. He did not try to bring it down here. Hold this on your head - the *raga-patha*, the way of love to attain Him! Tread all possible stages of learning with a respectable attitude about the Supreme. Always keep the highest form of love affairs above your head. Otherwise, if you think you have obtained that, you are finished! You are doomed! It is not so cheap! Don't try to make it very cheap. It is very difficult.

Smarana and Kirtana

Some *acaryas* are of the opinion that *smarana* is more important than *kirtana*, because *smarana* is exclusively connected with consciousness, or is more concerned with the subtle part of our existence. They feel that *smarana* is the most effective form of *sadhana*. But our Guru Maharaja, Jiva Gosvami, and also Kaviraja Gosvami Prabhu laid stress on *kirtana* - especially for beginners. Our Guru Maharaja clearly said that *smarana*, in a lower position, is injurious. We should take to *sankirtana*.

kirtana-prabhava, smarana haibe

se kale bhajana-nirjana sambhava

Smarana can only occur by the power of kirtana , and only at that time is solitary bhajana possible. (Vaisnava ke? -19)

When one is exclusively devoted and unconscious of the environment, then one may go on with his *smarana* within. But this is not at all possible for the beginners. Jiva Gosvami Prabhu says, *yadyapi anya bhaktih kalau kartavya tada klrtanakhy- bhakti-samyojanenaiva* - all other forms of *sadhana* must be

subservient to *kirtana* . This is the preaching of Mahaprabhu, because in Kali-yuga, *kirtana* has its own characteristic. If any *acarya* has stressed *smarana* anywhere then that only means that *kirtana* is relative to the material environment and *smarana* is independent of material consideration. With this consciousness they may have recommended that *smarana* is highest. But this is not accepted in a general way.

The *Sahajiyas* are fond of *smarana* rather than *kirtana* . They are followers of the secluded life and in their mind they go on with *smarana*. They collect information of their age, their identification as a particular *sakhi*, and her place of attendance in a particular *lila* under the guidance of particular *sakhi*, in a particular place in Vrndavana - all these things. They are required to go on meditating on these things with their so- called devotion. This is the process of the *Sahajiyas*. But we do not attend to that practice - it is all imagination. They are not fit for that plane. They do not have any real *sambandha-jnana* or actual knowledge of their relationship with Krsna. They only go on with their habituated repetition of a particular mental speculation. The stage of *anartha-nivrtti* and the progress based on that is not be accepted by them.

That which they consider to have achieved is a mere concoction. They are not aware of the actual facts. It is all selfdeception, but they think it to be *smarana*. Gaura-kisora Dasa Babaji Maharaja has given an example. Babaji Maharaja used to live in a very small hut on the banks of the Ganges. Another gentleman, imitating him, erected a similar cottage nearby and went on imitating Babaji Maharaja - doing *madhukari*, sitting and meditating, wearing his cloth in such a way, eating, not eating, taking bath and some days not taking bath. Then one day Babaji Maharaja remarked, “Only by entering a labor room, a girl does not produce a child. Many things are necessary beforehand.”

In other words, by imitating a *paramahamsa*, *bhajana* cannot be practiced. The *Sahajiyas* are laboring hard externally to produce some child, but our Guru Maharaja said that it is not an easy thing.

muktanam api siddhanam

narayana parayanah

su-durlabhah prasantatma

kotisvapi mahamune

O great sage, among many millions that are liberated and perfect in the knowledge of liberation, one may actually be a devotee of Narayana. Such devotees, who are most peaceful, are extremely rare. (Bhag. 6.14.5)

na uthiya vrksopari, tanataniphala dhari

dusta-phala karile arjana

If you want to collect the fruits by shaking the tree, but not by climbing the branches then you will only get the fruits that are bad. (Kalyana-kalpataru 1.18)

Imitation is Not Success

Bhaktivinoda Thakura says that if one wants some fruits without taking the labor of climbing the tree, then what sort of fruits will he get? You have to climb the tree and then you can get the fruit. Otherwise it is only your imagination. *Suddha-sattva* - the plane of pure goodness means that one must have connection with the real plane, yet there are so many planes:

upajiya bade lata, brahmanda bhedi jaya

viraja brahmaloka bhediparavyoma paya

tabe jaya taduparigoloka-vrndavana

krsna-carana-kalpa-vrkse kare arohana

The creeper of devotion sprouts and begins to grow until it penetrates the coverings of the universe, crosses the Viraja River, passes through the Brahmaloka until it reaches the spiritual sky. From there, it continues to grow until it reaches Goloka-Vrndavana where it wraps around the desire tree of Krsna's lotus feet. (Cc. Madhya 19.154)

Mahaprabhu says that when the creeper of *bhakti* rises up to Goloka she has to cross these planes - first Bhur, Bhuvah, Svah, Maha, Jana, Tapa, Satyaloka and Brahmaloka. But the *Sahajiyas* do not care to know what is Viraja, what is Brahmaloka and what is the Brahmanda. They will only go to a guru, get some *mantra* and go on meditating. But at such a stage, if they meditate on

the *lila* of Radha-Govinda, then instead of Radha-Govinda *lila* they will get entangled with the ladies and gents of this world. They will be entangled in the domain of lust and will have to go to hell instead of going up to Goloka. Imitation is not success - imitation degrades. The mind is another thing. The mind is not *sraddha* for *sraddha* is connected with the soul and the mind is connected with matter. The mind is material. Therefore the mind cannot produce *sraddha*. *Sraddha* is an original, fundamental thing.

When *sraddha* awakens, the mind vanishes. Darkness cannot produce light - when light comes, darkness vanishes. Similarly, when truth comes, all mental speculation vanishes. There is subtle and gross - *bhumir apo'nalo vayuh kham mano buddhir eva ca*. Earth, water, fire and air are gross and mind, intellect and false ego are subtle. The mind is a product of the material potency, *apara-takti*, and the *jiva* is a product of the spiritual potency, *para-taka* - the principal potency. *Mano-dharma*, mental speculation, has got nothing to do with truth. *Mano-dharma* is drawn from the material world, the world of misconception. *Avan-manasa gocara*- the mind cannot reach to the stage of perceiving the truth proper. It is only related to mundane things. The mind comes from the false ego and is made up of the exploiting tendency. We have to get relief from that. We are surrounded by such poisonous thoughts.

danam sva-dharmo niyamo yamas ca

srutam ca karmani ca sad-vratani

sarve mano-nigraha-laksanantah

paro hiyogo manasah samadhih

Giving in charity, prescribed duties, observance of rules and regulations, hearing the scriptures, pious activities and sacred vows - all these are undertaken to subdue the mind. Indeed, concentration of the mind is considered to be the greatest type of yoga. (Bhag. 11.23.45)

All types of *sadhana* demands that the mind should be destroyed - *mano-nigraha-laksanantah*. There may be different forms and types of *sadhana*, but they all agree on this point - the mind must be finished.

TEXT 9

vaikunthaj janito vara madhu-puri tatrapi rasotsavad

vrndaranyam udara-pani-ramanat tatrapi govardhanah

radha-kundam ihapigokula-pateh premamrtaplavanat

kuryad asya virajato giri-tate sevam viveki na kah

TRANSLATION

Because Sri Krsna appeared there, Mathura is considered to be spiritually superior to Vaikuntha. Greater than Mathura is the forest of Vrndavana because this was where the rasa-lila pastimes of the Lord took place. Govardhana Hill is considered to be superior to Vrndavana because Krsna performed wonderful pastimes there and raised it with His hand. However, Radha-kunda is superior to Govardhana because it is brimming with the nectar of divine love for the Lord of Gokula. Which intelligent person will not render service to this place which is situated at the foot of Govardhana?

ILLUMINATION

In his *Upadesamrta*, Rupa Gosvami leaps from Vaikuntha in one stride to Mathura where everything is available in a very clear and substantial way. In one stride he comes to the Krsna conception of Godhead. But in *Brhat-bhdgavatdmrta* Sanatana Gosvami has filled in the gap for us. In *Brhat-bhdgavatdmrta* Gopa-kumara begins from the lowest stage of devotion, gradually making progress through different levels, and at last he comes to the Krsna conception. According to the gradation of consciousness in its development from provincial to universal, we may find ourselves in so many different planets or planes of existence.

Bhuloka is where we are - the world of our experience, the world of our sense

perception. It is a peculiar place where we have free choice. Other places are only meant for us to enjoy or suffer our good or bad deeds. But in this human species, in Bhuloka, we can take an independent step. In other places, more or less, we have no independence. Bhuvah is the mental sphere. The effect of our mental acquisition takes us to our present position of experience. It is not by accident that we are here in this world of our experience. We have acquired such a position by our previous *karma* and the area of our previous *karma* is called Bhuvah. This physical sphere is only an outcome of that mental sphere. The present world of experience is the product of our previous mental impulses.

Svah means the plane of decision-making. What to do? What not to do? What I like; what I dislike. This is called *sankalpa/vikalpa*. I like this; I don't like that - this is the soil of the mental world of acceptance and rejection.

In this way, in this mundane world, there are different planes of existence - Bhu, Bhuvah, Svah, Mahar, Jana, Tapa and Satyaloka. The negative side includes these seven planes of life from Bhuloka up to Satyaloka where the creator, Lord Brahma, lives. The master of the whole world of experience of the negative side lives in Satyaloka. The negative side, consisting of the combination of the three modes of material nature that produces this world, finishes in Satyaloka. Then begins Viraja, the verge of the equilibrium of the negative side - the last limit of material consciousness and the highest position aspired for by the Buddhists. And the verge of equilibrium of the positive side is Brahmaloaka, the beginning of the 'Land of Service' - the equipoised verge of the positive world aspired for by the Sankarites.

Then next is Sivaloka. On that side there is Sada-Siva and He is as the master of the *maya*. *Vaisnavanam yatha sambhuh* - there in Sivaloka, Siva is a devotee of Narayana, representing himself as a token of service in Vaikuntha. That is the position of Sada-Siva in Sivaloka. Sada-Siva and Maha-Visnu are almost one and the same. On that side Sada-Siva is a devotee, and on this side there is Rudra. The marginal position between the serving world and the enjoying world is Siva. That aspect that is towards the enjoying side is Rudra and that which is towards the serving side is Sada-Siva. The real position of Siva is a very difficult thing to understand. It is marginal, two aspects combined - mainly *tyaga*, sometimes *bhoga* and sometimes service. *Siva-tattva* means marginal. *Siva-tattva*, *guru-tattva*, *dhama-tattva* and *Sri-vigraha-tatwa* - these four things are very difficult to understand.

After Sivaloka we find Vaikuntha, the land made known to the world by Sri Ramanujacarya. In that area of the *paravyoma*, there are so many Vaikunthas in so many different phases of the pastimes of Lord Narayana, who resides in the center. Then there is Ayodhya with Ramacandra. Laksmi-Narayana are in Vaikuntha, the plane of worship with splendor and grandeur, but Ayodhya is better than Vaikuntha. Why? In Ayodhya there is the first introduction of *vatsalya-rasa*. The variegated nature of *ananda* is not to be found in Vaikuntha. In Vaikuntha there is no father or mother of either Narayana or Laksmi-devi. But *vatsalya-rasa*, *sakhyarasa* and *madhurya-rasa* in the real sense may not be found there in Ayodhya. *Madhurya-rasa* is not distributed there extensively. Only Sita is there, Ramacandra's affectionate wife. And there also Ramacandra is under the pressure of *niti*, moral laws.

Dvaraka is between Ayodhya and Mathura. There we find Krsna being worshiped in different *rasas*. Krsna is with many queens in Dvaraka and the devotees are serving Him in different ways. Unlike Ramacandra, He is free and not controlled by the laws of this world, where He has to sacrifice even His heart and the truth to the false opinion of His subjects. He is free in Dvaraka and the prospects for His *lila* are also of a variegated nature. *Madhurya-rasa* is also there in Dvaraka, but it is not fully represented. Krsna is the son of Vasudeva and Devaki but He is aspiring after the sweet playful stage of Vrndavana. Krsna in Dvaraka is conscious of His *lila* in Vrndavana but He can't go there. He has self-imposed duties and engagements. He feels in His heart that, "I was very happy when I was playing during My youth in Vrndavana, but now duty does not allow Me time for this."

From Dvaraka we come to Mathura-mandala. There we find Krsna to be more comprehensive, more free, an autocrat, and free from the contamination of grandeur and politics. Krsna's birth ceremony is found in Mathura, not in Vaikuntha or Dvaraka, so Mathura is greater because service of a higher type can be found there. By the measurement of *rasa*, Mathura holds a superior position because the *rasa* is more variegated there. The measurement of high and low is according to the *rasa* - the actual measurement of the ecstasy that can be felt by the servitors.

There are various conceptions of Krsna - Dvaraka-Krsna is there, Mathura-Krsna is there, but the highest conception of Krsna is Krsna in Vrndavana. Vrndavana-Krsna does not care for Mathura and Dvaraka. Vrndavana is above Dvaraka and Mathura. In Dvaraka and Mathura Krsna is a political man. The Krsna of

Mathura is different to the Krsna of Vrndavana. We must always remember this. In Vrndavana there is free love, free faith. There Krsna is in a playful mood, playing freely in a very plain place where His friends are also of a similar nature. He does not show any gorgeous, kingly style. All these Krsna's are both one and different - that is *acintya-bhedabheda*, distinction and non-distinction. There is a difference in function and mood. Within the Krsna conception we find so much variety according to His temperament and satisfaction. It is inconceivable. The unified and differentiated character of reality is inconceivable; its secret is in the hand of the Supreme power. It does not depend upon our whim. Still, that differentiated character of the Absolute will be seen differently according to the subjective relationship we have with Him.

mallanam asanir nram nara-varah strlnam smaro murtiman

gopanam sva-jano 'satam ksiti-bhujam sasta sva-pitroh sisuh

mrtyur bhoja-pater virad avidusam tattvam param

yoginam vrsnlam para-devateti vidito rangam gatah sagrajah

When Sri Krsna entered the arena with His brother Balarama, He was regarded by the spectators in different ways. The wrestlers considered Him to be like a thunderbolt. The men thought of Him as the best of men. To the ladies, He appeared to be the god of love personified. The cowherd men looked upon Krsna as their own kinsman. The vassal kings saw Him as a great chastiser. His parents saw Him as their most beloved child. Kamsa, the king of the Bhoja Dynasty, perceived Him as death personified. The foolish saw Him as the Universal Form. To the yogis, He appeared to be the indwelling Supersoul. To the members of the Vrsni Dynasty, He appeared to be their most revered Lord. (Bhag.10.43.17)

When Krsna was entering the arena to meet with Kamsa, different persons saw Him in different ways. It was the same Krsna entering, but different classes of people were looking at Him, but seeing Him in different ways. But they are one and the same Krsna. That is also possible. According to their *adhikara* they saw Him differently. Some saw Him as a foe, some as a friend, some as their son, some as a politician and some as a king. In this way there were persons of different categories and according to their own position, they were seeing Him differently. Krsna satisfies everyone. Even the animals in Vrndavana become

ecstatic when they come in connection with Krsna.

barhapldam nata-vara-vapuh karnayoh karnikaram

bibhrad vasah kanaka-kapisam vaijayantim ca malam

randhran venor adhara-sudhayapurayan gopa-vrndair

vrndaranyam sva-pada-ramanam pravisad-gita-kirtih

With His head adorned with a peacock-feather, blue *karnikara* flowers on His ears, wearing yellow garments as bright as gold, and the Vaijayanti garland around His neck, that best of dancers, Sri Krsna, entered the forest of Vrndavana and beautified it with the marks of His lotus feet. He filled the holes of His flute with the nectar of His lips, as the cowherd boys sang His glories. (Bhag. 10.21.5)

Krsna in Vrndavana differs from Krsna in Govardhana. In Vrndavana there is free mixing by Krsna without any hesitation in connection with other camps of the Gopis. That is a general *rasa-lila*. At Govardhana there are only selected groups - both the camp of Radharani and Candravali are to be found there. But our need is the exclusive group - the group of Radharani.

Radha-kunda is only for the selected group of Radharani, not for any other. Rupa Gosvami has mentioned this. Radha-kunda is the highest position where only Radharani and Her own confidential group approach to serve Krsna and Krsna, in His full-fledged love, comes to cooperate with Her service. The highest conception of Krsna is at Radha-kunda.

Vaikuntha is to be Eliminated

The land of dedication begins from Vaikuntha and ends in Vrndavana. Vaikuntha is calculative and Vrndavana is spontaneous and irresistible. Raghunatha Dasa Gosvami says that if we have too much attraction for the laws of *vaidhi-bhakti* and *sastrika* rules, we will be thrown down into the *paravyoma*, to Vaikuntha. Then we won't be able to keep up our position in Vrndavana where everything is spontaneous. We won't be allowed to take our position in the land of freedom, where spontaneous love is the queen and is regulating the whole thing. She will throw us down to Vaikuntha - "Go there! Do your duty according

to scripture, according to calculation created by grandeur, awe and reverence. Go there! Only the simple, plain, spontaneous, hearty service of the Lord reigns here in Vrndavana and we are in the midst of that thing. We do not care for any other thing, only for the object of our love. That is our guide, that is our *sastra*, that is everything. We do not know anything more and we do not want to know anything more.”

No necessity of any scriptural direction is found in Vrndavana. My direction is Krsna -what law will come in between? A law will say, “Oh, you only did this much, so don’t go this way.” What is this? I must give my whole heart as much as I can command to my Lord and to those that are running to serve Him in that nature. There is no law, no scripture, no good will of the environment, of the society, so called relatives and also the ways that have been recommended by the *sastra* - “You should do this, you should not do that.” That may be in the case of worldly matters but not in our dealings to Krsna. That is spontaneous, that is automatic.

Therefore Vaikuntha is to be eliminated, and even Ayodhya and Dvaraka. Elimination of the highest is going on cautiously and with reverence. “What can I do? My fate is connected in Vrndavana. My inner hankering is for that type of service - forgive me.” Raghunatha Dasa Gosvami says that when the inner attraction is coming towards *madhurya-rasa*, he is reluctant to go there.

sakhyaya te mama namo ‘stu namo ‘stu nityam

dasyaya te mama raso ‘stu raso ‘stu satyam

I continually offer my respects to Your confidential service. My sincere inclination is to go towards the lower service. (*Vilapa-kusumanjali* 16)

The attraction for the highest class, i am not fit for that. This should be our temperament. I shall try my best to stick with the friendly circle, *sakhya-rasa*. I am afraid that it may entice me in a false way. I have no such great fortune in me. No ambition! Even in that world - no ambition! i am the servant of the servant of the servant of the servant. it is not an exaggeration. It is the real thing. We should find this sort of substance within us and then we are safe. We are in a good position. We must not think ourselves very high that we have already attained that spontaneous flow. In our position we must try to give some respect - *pujala raga-patha gaurava-bhange*. We should always keep that on our heads.

We shall roam about in the *sastrika* area; but our gurus, our superiors, our aspiration, should always be kept on our heads. I am not in such a big position, so I must show some respect for the *sastras* etc. otherwise if we think that whatever we do in the Name of Krsna is all right, then we will go to hell.

Pujala raga-patha gaurava-bhange - we must retain our connection with the *sastrika* society as far as possible and we will always give appreciation, reverence and love for that higher area. We ourselves may not put that into practice but our appreciation should always be towards that which is beyond the law. Krsna is above law. Krsna and Krsna's devotee are above the law, but we are not yet in that category. That should be our general temperament.

Pujala raga-patha gaurava-bhange

In this way development in the theistic area has been shown to us, and we are fortunate enough that we can appreciate in our gradual progression these things given by Mahaprabhu, *Bhagavatam*, and the Gosvami *sastra*.

TEXT 10

karmibhyah parito hareh priyataya

vyaktim yayur jnaninas

tebhyo jnana-vimukta-bhakti-paramah

premaika-nisthas tatah

tebhyas tah pasu-pala-pankaja-drsas

tabhyo 'pi sa radhika

prestha tadvad iyam tadiya-sarasi

tam nasrayet kah krti

TRANSLATION

The jnanis have attained the distinction of being dearer to Lord Hari than those who follow the path of karma. Even dearer to the Lord are those who have abandoned knowledge, understanding that the path of bhakti is higher. Even more superior are those who have attained love for Krsna. The Gopis are most exalted of all, and amongst them Sri Radhika is certainly the dearest of Sri Krsna. And Radha-kunda is as dear to Krsna as She is. Therefore, which fortunate soul will not take shelter of Radha-kunda?

ILLUMINATION

When Sri Caitanya Mahaprabhu was circumambulating Govardhana Hill in Vraja-mandala, He intuitively discovered Radha-kunda concealed in a paddy field. At that time He was searching for Radha-kunda, but none could say where it was. Then suddenly He came out from His trance, went to a paddy field where there was some water, took the water on His head and began to chant the *stotram* of Radha-kunda as is mentioned in *Padma Purana*:

yatha radha priya visnos

tasyah kundam priyam tatha

sarva-gopisu saivaika

visnor-atyanta vallabha

Just as Srimati Radhika is very dear to Sri Krsna, similarly Her divine pond, Radha-kunda, is also dear to the Lord. Of all the Gopis, Srimati Radhika is the dearest consort of Lord Krsna. (*Padma Purana*)

From that time on, that place was understood to be Radha- kunda. Later Raghunatha Dasa Gosvami renovated the pond and lived there without any care in the world.

One day, while going through Vrndavana, Sanatana Gosvami saw Raghunatha

Dasa sitting under a tree near the bank of Radha-kunda and taking *kṛṣṇa-nama*. Then suddenly one tiger came there, drank some water and went away. Raghunatha was undisturbed as he was deeply engaged in chanting the Holy Name. Sanatana approached him and told, “This is the fact - one tiger came to drink water and you were exposed here under the tree. It is my request to you that you please construct a thatched cottage.” Raghunatha managed to construct a small hut there and he stayed there for his whole life. In his last days sometimes he would take only a leaf-cup of buttermilk and go on with chanting the Holy Name. He would chant one lakh of the Holy Name daily and would give his obeisances a thousand times to the different Vaisnavas. When he was about eighty, he would crawl on the banks of Radha-kunda chanting, “Jaya Radhe! Jaya Radhe! Jaya Radhe!” In this way he passed his days. At Radha-kunda he was going through the writings of Rupa Gosvami and he also began to write literature, inspired by the divine works of Rupa Gosvami. Raghunatha also composed some verses that give us a clear idea about *radha-dasyam*. Though we find this in the writings of Sri Rupa, it is even clearer in the writings of Raghunatha Dasa. It is as if he is giving a challenge to Kṛṣṇa that, “If we do not find Radharani with You, we want to avoid You! We want Radha-Kṛṣṇa together and if Radharani is not with Kṛṣṇa, we don’t want to approach that Kṛṣṇa. Rather, we shall serve Radharani alone.” This is clearly stated in his writings and is considered to be the highest acme of Gaudiya Vaisnava theology.

asa-bharair amṛta-sindhu-mayaih kathancit

kalo mayatigamitah kila sampratam hi

twam cet kṛpam mayi vidhasyasi naiva kim me

pranair vrajena ca varoru bakarinapi

Oh Varoru (Radha), I am passing my days with great difficulty with an intense desire to attain the ocean of nectar. If You do not give me Your mercy, then of what use to me are my life, the land of Vraja, and Sri Kṛṣṇa, the enemy of Baka? (*Vilapa-kusumanjali* 102)

This sloka has given us the conception of our highest attainment in the school of Sri Caitanya Mahāprabhu. Dasa Gosvami addresses Radharani: “Oh, my Goddess! Oh, Queen of Vrndavana. *Asabharair-* for a long, long time I have waited with great patience to have Your mercy. *Amṛta-sindhu-mayaih* - and that

is so sweet to me that I cannot avoid it. It is melting my heart, it is attracting my heart, and it is gracing my heart. It touches me so deeply that I can't avoid Your service connection. *Kalo mayatigamitah*- somehow I have managed to come after such a long time. I am an impatient man - please be gracious!

Tvam cet krpam mayi vidhayasi naiva - if You are not propitiated and not gracious with me, then I have got no hope in my heart. I have come to the end of my present life. It is finished here. *Kim me pranair* - what is the utility of my life even? It is useless. It will come to end. No utility. *Vrajena* - what shall I do in this Vrndavana? Vrndavana is of no use to me. It is not helpful in my life. I can't love this Vrndavana which is associated with this lila. *Bakarinapi* — what to speak of that, I can't even relish the company of Krsna without You. Without You, even Krsna has no meaning to me. I can't tolerate my life, neither can I relish this environment, and if Krsna Himself comes to grace me, I can't relish that without Your connection. So please be gracious to me. You are all in all to me. To achieve Krsna consciousness without You is no Krsna consciousness. Your position is such. It is so great and so beautiful. You are the center of the *lila* of Krsna. I surrender to You for your grace, my Supreme Goddess.”

Sometimes our Guru Maharaja would explain this *sloka* amongst select disciples, and he became full of emotion. His face became red and sometimes tears came to his eyes. When he used to explain this *sloka*, we could trace that he was quite at home - that he has come to his own plane, he has come home.

We are not Vaisnavas—We are Suddha-Saktas

One time at Radha-kunda, the Diwan of Bharatpura State came with his family and they were circumambulating Radha-kunda by prostrating themselves on the ground and slowly advancing by measuring the length of each successive prostration. Paramananda Brahmachari came to Prabhupada and reported with much ardor, “They have so much esteem for Radharam!” Prabhupada then came out from his inner quarters and said, “Yes, but their concern for Radharam and our concern for Radharam are quite different. They come to Radharam because She is Krsna's favorite; but our position is the opposite. We worship Krsna because He is Radharam's favorite. Our interest is in Radharam, and Krsna is Her favorite and only because She wants Krsna do we have any connection with Him.” The Gaudiya Vaisnavas know only Radharani because Radharani can fully attract Krsna. And the remuneration for those that are serving Radharani is that they get the highest quality of *rasa* from Krsna. That *rasa* cannot be found

in any other channel. What comes through Radharani is of the highest quality. Therefore, the service of Radharani should be the summum bonum of our life

Prabhupada once told us that we are not Vaisnavas, we are really *Saktas*, worshipers of the potency; not *Saktas* that worship the mundane potency, but *suddha-saktas*. The real, original potency, Krsna's dedicating Moiety, is in Vraja. Both direct and indirect connections with Krsna come through Her. We are concerned with Krsna, only because our goddess Radharani has connection with Him, not otherwise. This is Radha's position. This is also the conclusion of Bhaktivinoda Thakura:

radha-bhajane jadi mati nahi bhela

krsna-bhajana taba akarana gela

atapa rahita suraya nahi jani

radha-virahita madhava nahi mani

If you do not wish to worship Radha, then the worship of Krsna will quickly leave you. I know the sun is never without heat and light and I also know that Madhava is never without Sri Radha.(Gita vali 10.8.1-2)

uma rama satya saci candra rukmini

radha-avatara sabe - amnaya-vani

heno radha-paricarya jankara dhana

bhaktivinoda tan 'ra magaye carana

The Vedas state that Uma, Rama, Satyabhama, Saci, CandravallI, and RukminI are all incarnations of Radharani. Bhaktivinoda begs to stay at the feet of those devotees whose only wealth is the worship of Sri Radhika. (Gitavali 10.8.7-8)

Bhaktivinoda Thakura says that if your mind cannot serve Radharani then all your attempts towards Krsna will be useless. *Akarana gela*- if you cannot acquire earnestness towards the service of Sri Radhika, then all your labor for Krsna will go to hell! *Atapa rahita suraya nahi jani*- we cannot comprehend the

sun without its heat, so also, no conception of Madhava is possible without Sri Radhika. In Prabhupada's language, She is the 'Predominated Moiety' and Krsna is the Predominating Moiety. The other half is fully represented by Her. Dedication as a whole is represented by Sri Radhika. *Uma rama satya saci candra rukmini*- there are so many examples of many pious ladies in the *Puranas*. Uma means the wife of Siva; Rama means Laksmi-devi; Satya means Satyabhama, the queen of Krsna; SacI means the faithful wife of Indra; Candravali means the antagonist of Radharani; Rukmini means the principle queen of Dvaraka-Krsna - they are all different parts of Radharani. They all spring from the main potency which is known as Radha. *Aradhana* - who can serve, who can worship, who can give respect, who really loves Krsna and can render loving service unto Him. *Radha-avatara sabe amnaya-vani* - if we study the scriptures then we'll find that the source of all these goddesses is Sri Radhika. *Heno radha-paricarya jankara dhana* - those that have the wealth of service to Sri Radhika, I want to fall at their feet and obtain the dust of their holy feet. I hanker after nothing else. This high ideal makes one great and not anything material. One who has this high ideal is actually wealthy - less valuable things are eliminated and our concentration is in the proper place. We are saved from wild goose chasing. Mahaprabhu came to show us this path and we find this if we go through His life and teachings.

We Are Not Fit to Live at Radha-kunda

According to the advice of Rupa Gosvami, Radha-kunda is the best place in Vrndavana and he urges us to stay there. However, once our Guru Maharaja ordered that a cottage should be built at Govardhana and I heard him say, "We must serve our *guru- varga* and so we shall have to go to the highest position of Radha- kunda. But we won't stay there. We are not fit to live at Radha- kunda. We must stay nearby at a lower place -Govardhana. We shall go to Radha-kunda only to serve our gurus, and then we shall come back to Govardhana and there we shall stay. Our superior gurus, Gaura-kisora Dasa Babaji, Bhaktivinoda Thakura and others - they will live and serve at Radha-kunda. We are not of such a high position." This should be our position - giving honor to the highest position of our guru. We should always maintain this difference between the disciple and the master. The master holds the highest position. In the highest place of *lila* he will be there, performing the highest form of service. But we will be a little lower. We shall live very near, but away. We shall come and serve them and then go back again because we have to attend their command, so we

must be at an amiable distance. We shall take our stand in Govardhana and always be eager for the call that may come at any moment from Radha-kunda, that we may help in any type of service. All our masters are playing there and from a little lower position we are to look at that, then it may be permanent.

In Jagannatha Puri our Guru Maharaja lived in a bungalow at Cataka Parvata which is thought to be Govardhana Hill. Yet Mahaprabhu has said, *Govardhane na cadiha dekhite gopala* - "Don't climb over Govardhana Hill even to get *darsana* of Gopala." But Guru Maharaja constructed his bungalow on top of Cataka Parvata. When the construction was finished, deities of Vyasa and Madhvacarya were placed in one room next to his. I was asked to worship the deities before Prabhupada entered the rooms. I said, "I do not know which *mantras* to worship Vyasa and Madhvacarya." I was told, "Whatever you know about them, think of that and offer a flower, some *naivedyam* and some garland with respect." By his order I did that and offered with, *om madhvaya namah* and *om vyasaya namah* and worshipped the two deities. When I was finished then Guru Maharaja entered his room. He was using a bungalow which was erected on the top of Cataka Parvata which is considered to be the extension of Govardhana Hill in Vrndavana, and to climb over which has been forbidden by Mahaprabhu Himself - how to adjust?

I found the adjustment in this way - Vyasa was living over the Himalayas and Madhva also met him. In connection with serving them, Prabhupada lived there to satisfy them, though apparently he had crossed the advice of Mahaprabhu, but he made the adjustment with Vyasa and Madhva. This conception allowed him to stay there. For the service of guru we can even climb on his bedstead. Sometimes it is necessary to stand on the *simhasana* in order to crown the Deity. We are told that the *simhasana* is supposed to be the extension of Baladeva or Nityananda. But for the service necessity we can approach anywhere and everywhere but not to fulfill our own purpose.

To understand when it is necessary to follow the higher statements of the guru, we sometimes have to enter the higher zone of *siddhanta* with Radharani, the *sakhis*, the *manjaris* etc. But that is only for the purpose of service and we should not stay there for a long time. We must come back and remain in our own fit position. Otherwise they will be dishonored and they will disappear forever from my mind. I will be nowhere and once that is withdrawn, we will become disbelievers. We will be helplessly thrown to the plane of atheism. We have to tackle those things very carefully and only for the necessity of service to our

guru.

We must be very particular that we always select our position on a lower standard - not on the same plane as our superiors, the guru and the Vaisnavas. That is the key to success. Don't try to make such high things an object of your experience.

Taking the Name of Radharani

Even when taking the Holy Name of Radharani, we give some *pranama*: "Oh, please forgive me, I am not qualified to take Your Holy Name, I am not qualified. I am trying to say so much. With my small tongue, I am taking Your Holy Name. Forgive me, forgive me, I have got the audacity of taking Your Holy Name." She is so high, so great, so noble, that we can't consider ourselves fit to take Her Holy Name. Sukadeva Gosvami did not directly take Radharani's Name in the whole of *Bhagavatam*, yet he has given what is the true perception of divine love.

Our Guru Maharaja related so many things but very rarely did he take the Name of Radharani. He had such great respect for Her. Once one big zamindar came to Guru Maharaja and opened the topic that Parvati's beauty was higher than that of the Gopis. Prabhupada could not tolerate that idea, and he began to describe the beauty of Radharani with great enthusiasm and emotion, but another force was checking his attempt. Radharani's beauty was being challenged by some quarter so he had to speak, but at the same time he was not prepared to describe that beauty in public - it should not to be exposed to them. They are unable to appreciate even a very small portion of that. Two opposite forces from different directions were fighting in him and he fell from his chair and fainted.

Prabhupada was not ready to bear even a slight dishonor concerning Radharani. Prabhupada once ordered one gentleman to sing a song by Bhaktivinoda Thakura, *Ami ta svananda-sukhada-vasi*. There it is mentioned:

radhikara-kunja andhara kari laite cahe se radhara hari

Candravali wants to take away Radha's Hari, thus causing the love-grove of Radhika to be overcast with the darkness of gloom (*Saranagati* 5.4.5)

"I am in the group of Radharani and I can't tolerate the sight of the *sakhis* of the

other camp, the camp of Candravali, Saibya, etc. because their sight excites in me the idea that they want to take Krsna from the camp of Radharani, making it dark for us.” I saw Prabhupada sitting in a canvas chair, patiently hearing Bhaktivinoda Thakura’s song. The song was sung twice. During the course of that song this statement came - *radhikara-kunja andhara kari* - they want to snatch away Krsna making the *kunja* of Radharani dark. Prabhupada felt a shock. His body would jerk. I noticed it. Again when the song was repeated, whenever that point would come, he had a shock as if an arrow had hit him from the back. He could not tolerate. He was not ready to tolerate any dishonor to the camp of Radharani. It was intolerable that Radharani’s *kunja* was dark and Krsna was absent because He has gone to please another. It was inconceivable to Prabhupada. Although Bhaktivinoda Thakura has written this as an impartial statement, in his relative position Prabhupada could not tolerate it. Such is the sentiment of the proper devotees of Sri Radhika.

We must always keep such topics at a respectable distance over our heads - *pujala raga-patha gaurava-bhange*. This is a very happy expression, very sweet and very useful also. *Pujala raga-pathagaurava-bhange* - herein is the whole tenor of our Guru Maharaja and the nature of his service. It is not only for him, but he has extended this banner to all.

TEXT 11

krsnasyoccaih pranaya-vasatih preyasibhyo ’pi radha

kundam casya munibhir abhitas tadrg eva vyadhayi

yatpresthair apy alam asulabham kim punar bhakti-bhajam

tat premedam sakrd api sarah snatur aviskaroti

TRANSLATION

It has been established by great sages that amongst all the beloved Vraja-

Gopis, Sri Radha is Krsna's most treasured object of love. Similarly, Her kunda is just as dear to Him. One who bathes even once in the waters of Radha-kunda attains love for Krsna which is extremely difficult to achieve even for great devotees, what to speak of ordinary devotees.

ILLUMINATION

In general it has been urged that if one takes bath in Radha- kunda, one's devotional qualities can improve. But this must be treated with proper regard and devotion otherwise an offense will be committed. Our Guru Maharaja advised, "Don't dive and try to take advantage of a bath. No! Put a drop or two on your head." He also commented that bathing does not mean to dive into Radha-kunda with this physical body. The soul must take bath there. Physically you are to honor. Many are seen diving deep into the waters of Radha-kunda, sometimes swimming, taking bath etc. But our Guru Maharaja did not allow us to do so. We did as he did - he would take some water and put it on his head, without touching Radha-kunda with his feet. That was his example that we have seen. He did not like anyone diving and taking bath in Radha-kunda. Radha-kunda is not to be considered as a physical utility. Radha-kunda should be revered. Radha-kunda is Radharani in the form of liquid, so great respect should be given to that *kunda*. Loving regard is very precious. It is not available anywhere and everywhere. It is not so cheap. It is the highest wealth of our soul that can attract Krsna towards us. It is not so cheap that you will think, "I have got that - I can take bath regardless and then I'll get so much devotion." Don't venture! First try to understand what is *raga* and when you get *raga* you can play there, you can play freely. But you must be sure one hundred percent to have the correct attitude concerning the divinity of Radha-Govinda. Otherwise, you will think it is all mundane.

The *Sahajiyas* think that they already have attained that high plane and they are in a position to swim and play in Radha- kunda. But this destroys the real quality of the thing, and so they are pests to the Gaudiya Vaisnava society. It is not so cheap. Therefore the external practice of those higher things has been discouraged by our Guru Maharaja in the strongest terms. *Raga- bhakti* is far, far above. It is not a very ordinary thing to be sold in the market. We hate those who say that they have *raga-bhakti*. They are enemies of the *sampradaya* of Mahaprabhu. Is *raga* so cheap? There are so many signs of an ordinary man, the

scent of the beast is in him, and he has attained *raga-bhakti*? Only to destroy them, the Gaudiya Matha has come - to destroy those imitators of *raga-bhakti*. Some of Svami Maharaja's disciples have gone to that camp. They think they will easily attain that which is the highest attainment of the whole theological world. These misguided souls have gone against their guru as well as the vehement opposition of our Guru Maharaja, who gave a warning against such adulteration - love for God is not so cheap! Mahaprabhu Himself says:

naprema-gandho'sti darapi me harau

krandamisaubhagya-bharam prakasitum

vamsi-vilasyanana-lokanam vina

bibharmiyatprana-patangakan vrtha

I have not the slightest tinge of divine love within my heart. When you see me crying in separation, I am only making a false show of devotion. The proof that I have no love for Krsna is the fact that while not seeing his beautiful face as He plays His flute I continue to maintain my insect-like existence. (Cc. Madhya 2.45)

Napremagandho'sti- what to speak of *prema* proper, I do not even have an infinitesimal scent of real devotion. I can't trace even the remotest scent of divine love in me. There is not a drop of real *raganuga-bhakti* within me - that is an infinite ocean. My attempt is a sham - it is all artificial. Mahaprabhu is blaming Himself in such a way. But from the background *raganuga-bhakti* is completely filling Him up and capturing Him wholesale. We must not be overconfident of our previous acquisition - "I have acquired so much. I have made so much progress." I must not be satisfied with a certificate of my own making. Mahaprabhu Himself says, "I am taking the Holy Name and I am showing so many tears in the Holy Name of Krsna. Why? It is all a false show. My crying is only a show to canvas others to see what a great devotee I am." We must have so much confidence in ourselves to think that we have become a devotee. In this way we must be very, very careful.

Kotisv api mahamune - Krsna Dasa Kaviraja Gosvami and Narottama Dasa Thakura were thinking, "The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected from that most benevolent infinite *lila*. I alone am rejected. I could not

utilize this great fortunate wave.” This should be the real tendency of a genuine Vaisnava who has actually come in relation with the Infinite.

Whenever the finite comes in touch with the Infinite his temperament cannot be otherwise. Our temperament should be that, “I am empty; I did not get anything. I feel emptiness within me. I can’t get the goal. My life is frustrated. Neither do I get a drop of grace from the Lord nor the world that I have left. I have no alternative, O Lord. If You don’t accept me then I am undone. Please, just make me the servant of the servant of the servant. Give me the remotest connection to You. Don’t leave me, my Lord. I can’t tolerate this craving for You.

This heart-felt, heart-rending prayer must come from the Vaisnava devotee of the Lord. Any charm for the outside world is fully eliminated for that person, from the core of his heart and in the near future his heart will be filled with the nectar of the grace of Krsna.

Audarya and Madhurya

Radha-kunda and Syama-kunda are the representation of two forms - the Predominating Moiety and the Predominated Moiety. And although they are two, there is a channel underground which shows that they are actually both one unit. They are apparently two, but actually one. When the Predominating Moiety and the Predominated Moiety become one; that becomes Mahaprabhu Sri Caitanyadeva. In Vrndavana They are divided into two but there is a connecting link. Svarupa- damodara has given us this *sloka*:

radha-krsna-pranaya-vikrtir hladini-saktir asmad

ekatmanav api bhuvipura deha-bhedam gatau tau

caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam

radha-bhava-dyuti-suvalitam naumi krsna-svarupam

The love of Radha-Krsna is the divine manifestation of the *hladini-sakti*. Though originally one, They have become separated eternally. They have again become one as Sri Caitanya. I offer my respects unto that Lord, who is Krsna Himself, with the sentiment and complexion of Radharani. (Cc. Adi 1.5)

Who is Mahaprabhu? Just as Radharani had Her most intimate friend Lalita, who knew the real heart of Radharani - so here, Lalita's *avatara* was Svarupa-damodara and He fully knew who Mahaprabhu was. He has given this ontological acquaintance of Mahaprabhu. We cannot say whether winter is first, or summer, or rainy season, or autumn - they are moving in a cyclic order. Similarly the *lila* of Krsna and Mahaprabhu is eternal. In Kali-yuga He is coming as Mahaprabhu Sri Caitanyadeva, and in Dvapara-yuga, He is coming as Krsna - but time is an eternal factor in *nitya-lila*. Generally we consider that Satya-yuga is first, then Treta-yuga, then Dvapara-yuga, then Kali-yuga. Again, after Kali-yuga comes Satya-yuga, Treta, Dvapara and Kali - in a cyclic order. So whether Mahaprabhu is first or Krsna is first is unquestionable. It is revolving in a cyclic order.

In this verse, Svarupa-damodara says that first Radha-Govinda are combined, and we see that in Dvapara-yuga They are separate for their *lila*. In ancient times, they divided Themselves for the purpose of *lila*. But they are one - *ekatmanam*. Sometimes They are combined for *lila*, and sometimes They are separate for *lila*. The Whole was one combined as Mahaprabhu and later we find the Whole is separated in *vrndavana-lila* as Radha- Govinda. Both *vrndavana-lila*, and *navadvipa-lila* are eternal. In the highest eternal ontological quarter we find *lila* of both types. In one compound there is Vrndavana where we find that Radha- Govinda are having Their pastimes and They are separate there. In *gaura-lila* we find Radha-Govinda combined and both of Them try to distribute Themselves to others. What was previously confined to Their own circle, in *gaura-lila* we find that that *rasa* is being distributed to others. *Audarya* and *madhurya* -two specific characteristics of two *lilas* and two *avataris*. Both of them are *avatari*, the source of all *avatars*. It is the highest conception of the ontological aspect of the Absolute, but in two phases. In one They are tasting Their own sweetness in Their own *Lila*, and in another place They are trying to distribute that sweetness to the other souls.

This is the difference.

Radha-bhava-dyuti suvalitam naumi krsna-svarupam - the close embrace of the potency and the owner of the potency. The predominating and the predominated tendency is mixed, but an extraordinary ecstatic feeling is there. Krsna is overpowered by the potency, and He Himself is searching after something - *krsnasya atmanusandhana*. This is the influence of Radharani over Krsna; Krsna is transformed into a devotee and He is searching for Himself. Sweetness

is tasting itself and becoming mad and that sweetness is living, not dead. It is endowed with life.

Mahaprabhu is the ultimate source. What is the proof? *Atma- trpti*- He is tasting His own happiness, ecstasy, beauty and is dancing in madness. Through *kirtana* He is distributing that ecstasy to others. He is tasting Himself and that makes Him dance. The Absolute must have this symptom.

atma-siddha-savalila-purna-saukhya-laksanam

svanubhava-matta-nrtya-kirtanatma-vantanam

advayaika-laksya-purna-tattva-tat-paratparam

prema-dhama-devam-eva naumi gaura-sundaram

He is the source of self-evident perfect bliss that is full of natural loving pastimes. His dancing arises from the intoxication of overflowing spiritual bliss, and His chanting of the Holy Name and fame of the Supreme Lord arises from the attempt to enjoy and distribute that spiritual bliss. These two characteristics are the natural and fundamental substantial symptoms of the perfect absolute principle. Therefore He is *asamordhva* - no one can equal or surpass Him, for He is the unalloyed Supreme Truth. O sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love. (Sri *Prema-dhama Deva Stotra* 66)

In my *Prema-dhama Deva Stotra* I have written that He is the Ultimate Reality. Why? Two things are represented in Him - one is that He is dancing in ecstatic joy, feeling ecstasy within Himself and secondly He is distributing that to others. This is Gaura. The highest principle of ecstatic energy cannot but be such. He is dancing and that dancing explains that inner propensity of ecstatic joy. *Sat-cit-ananda* - in ecstatic joy He is dancing. And *kirtana* means distribution of that joy to the environment; it is assertive. Ecstatic joy is assertive. That is self-assertion and self-distributed. He is distributing ecstatic joy. That we find in Gauranga.

On the highest level of ontological conception there are two phases of *lila*- one confined within Himself, and another attracting everyone and distributing everything to one and all. To us *gaura-lila* is more useful because our prospect is there. Through Mahaprabhu only can we have entrance into the other aspect of

His *lila* when He gives it. If we approach Him we are sure to have entrance into that *lila*.

yatha yathagaura-padaravinde

vindeta bhaktim krta-punya-rasih

tatha tathotsarpatihrdy akasmad

radha-padambhoja-sudhambu-rasih

One who is extremely fortunate may get the mercy of Sri Gauranga. As much as we devote ourselves to the lotus feet of Sri Gauranga, to that extent we will automatically be able to taste the nectarine service of the lotus feet of Srimati Radharani in Vrindavana. The more one engages in the service of Lord Gauranga, the more one finds oneself in Vrindavana, tasting the nectar of the service of Sri Radha. (*Caitanya-candramrta* 88)

This is a stanza by Prabhodananda Sarasvati. *Yatha yatha gaura-padaravinde vindeta bhaktim krta-punya-rasih* -those who have great *sukrti* will invest in Gauranga. Prabhodananda Sarasvati says that you will automatically find that everything has been offered to the divine feet of Radharani. She will accept us in Her confidential service, and give us engagement, “You have good recommendation from Navadvipa. Yes, I will immediately appoint you in this service.” If you invest your money in the Bank of America, it will go there. Similarly, your investment in Navadvipa will automatically take you to Vmdavana. It may be unknown to you how the company has carried you there, but automatically you will find that you are in that *rasa*. Such an arrangement is there. As much as we are able to connect ourselves with *gaura-lila*, automatically we find that without any trouble we are already there in *krsna-lila* in the camp of Radharani. We are blessed. We are carried to the camp of Radharani in Vmdavana.

Sri Upadesamrta Bhasa

By Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada

Verse 1

krsnetara katha vag vega tara nama

kamera atrpte krodha-vega manodhama

susvadu bhojanasila jihva-vega-dasa

atirakti bhokta yei udarete asa

yositera bhrtya straina kamera kinkara

upasthare-vegera base kandarpa-tatpara

ei chaya vega yara base sada raya

se jana gosvami kare pithivi vijaya

- 1) Talking about topics unrelated to Krsna is known as the urge to talk. Frustration of unfulfilled material desires gives rise to the urge of anger - this leads to the degradation of the mind.
- 2) Those whose nature is to enjoy sumptuous meals are slaves to the urge of the tongue. Such a person who is infatuated with eating simply fulfills the desires of the belly.
- 3) That drudge of a man who is henpecked by his spouse is a slave to sex desire. Such a person acts under the influence of the genitals and is shadowed by the god of lust.
- 4) One who is able to always control these six urges is a master of his senses (*gosvami*) and is able to conquer the world.

Verse 2

*atyanta sangrahe yara sada citta dhaya
atyahari bhakti-hina sei samjna paya
prakrta vastura ase bhoge yara mana
prayasi tahara nama bhakti-hina jana
krsna-katha chadi jihva ana katha kahe
prajalpi tahara nama vrtha vakya vahe
bhajanete udaslna karmetem pravina
bahv-arambhise niyamagrahi dina
krsna-bhakta-sanga-vina anya-sange rata
jana-sangiku-visaya-vilase vivrata
nana-sthane bhrame yei nija svartha-tare
laulya-para bhakti-hlna samjna deya nare
ei chaya nahe kabhu bhakti adhikari
bhakti-hina laksya-bhrasta visayi samsara*

- 1) One whose mind continuously chases after so many things should be understood to be a glutton and bereft of devotion.
- 2) One who, in his mind, wishes to exploit material objects is called an over-endeavourer and is devoid of any devotion.
- 3) One whose tongue speaks nothing about Krsna but engages it in other mundane topics, should be considered to be an idle gossip whose mouth is full of pointless gibberish.
- 4) One who is disinterested in *bhajana* but is very expert in other sorts

of *karmika* activities, initiating grandiose projects for prestige or overly attached to the rules of the *sastras* (or neglects them altogether) - such a person is a rogue.

5) One who neglects the association of Krsna's devotees and is attached to that of nondevotees should be held to be a worthless socialite engaged in material enjoyment.

6) One who mercurially roams around for his own selfish motivations should be known as a capricious non-devotee.

7) These six types of behavior never help one become qualified for devotion. They are the symptoms of a materialist who is without *bhakti*, damned to endlessly wander in this material world.

Verse 3

bhajane utsaha yara bhitare bahire

sudurlabha krsna-bhakti pabe dhire dhire

krsna-bhaktipratiyara visvasa niscaya

sraddhavan bhaktiman jana sei haya

krsna-seva na paiya dhlra-bhave yei

bhaktira sadhana kare bhaktiman sei

yahate krsnera seva krsnera santosa

sei karme vratl sada na karaye rosa

krsnera abhakta-jana-sanga parihari

bhaktiman bhakta-sange sada bhaje hari

krsna-bhakta yaha kare tad anusarane

bhaktiman acaraya jivane marane

ei chaya jana haya bhakti adhikari

visvera-mangala kare bhakti paracari

- 1) By performing *bhajana* with enthusiasm both internally and externally, then gradually one will attain devotion to Krisna, which is very rare to achieve.
- 2) If one has firm belief in the path of devotion to Krisna, he is certainly a man of faith *and devotion*.
- 3) Even if one fails to quickly gain service to Krisna, if one cultivates patience in his devotional practices then such a person will ultimately be imbued with *bhakti*.
- 4) Those that serve Krisna simply to give Him pleasure never feel any anger while performing such activities.
- 5) Rejecting the company of the non-devotees, one who is blessed with devotion should take the association of devotees and always worship Sri Hari.
- 6) Following the instructions of the pure devotees of Krsna, one who has devotion will always follow the path of *bhakti*, both in life and in death.
- 7) Those who imbibe these six qualities become qualified to attain devotion and their preaching brings auspiciousness to the entire world.

Verse 4

dravyera pradana ara adana karile

gopaniya vakyavyaya ara jijnasile

bhojana karila ara bhojya khauyachale

prltira laksana haya jabe dui mile

bhakta-jana seprlti sanga chaya ei

abhakte aprltikare bhagyavan yei

1-2) Giving gifts and receiving gifts; speaking confidentially and inquiring from others; accepting *prasadam* and feeding others *prasada* - these are the symptoms of love when two devotees meet.

3) These are the six loving exchanges amongst devotees. Such fortunate souls find no attraction in associating with nondevotees.

Verse 5

krsna saha krsna -nama abhinna janiya

aprakrta eka-matra sadhana maniya

yei nama laya, name diksita haiya

adara karibe mane sva-gosthi janiya

namera bhajane yei krsna-seva kare

aprakrta vraje basi sarvada antare

madhyama vaisnava jani dhara tara paya

anugatya kara tara mane ara kaya

namera bhajane yei svarupa labhiya

anya vastu nahi dekhe krsna teyagiya

krsnetara sambandha na paiya jagate

sarva-jane sama-buddhi kare krsna-vrate

tadrsa bhajana-vijne janiya abhista

kaya-mano-vakye seva haiya nivista

susrusa karibe tanre sarvato-bhavete

krsnera carana labha haya taha haite

- 1) Those that know that Krsna and the Holy Name are nondifferent, exclusively accept *the spiritual practices of devotion*.
- 2) Those who are initiated into chanting the Holy Name should be given respect from the heart and considered as members of our own family.
- 3-4) And one who serves Krsna by the practice of *nama-bhajana*, while always living in the spiritual Vraja internally - such a person is known as a *madhyama* Vaisnava (an intermediate devotee) and one should offer respects at his feet. One should remain subservient to him in both thought and deed.
- 5) By the process of *nama-bhajana*, such a devotee attains his *svarupa* and sees nothing but Krsna in all things.
- 6) Within this material creation he sees that nothing is separate from Krsna and all living entities are serving Krsna equally.
- 7) One should cultivate the desire to know such an advanced soul and become attached to serving him with thought, word and deed.
- 8) One must serve such a devotee as much as possible and, by his mercy, one may attain Sri Krsna's lotus feet.

Verse 6

suddha-krsna-bhakta tanhara svabhavika dosa

ara tanhara deha-dose na kariha rosa

prakṛta darsane dosa yadi dr̥ṣṭa haya
darsanete aparadha janibe niscaya
hina-adhikari haye, mahatera dosa
siddha-bhakte hina-jnane na pare santosa
brahma-drava gangodakapravahe jakhana
budbuda-phena-panka jalera milana
anya-jala ganga-labhe heya kabhu naya
tadruṇa bhaktera mala kabhu nahi raya
sadhu-dosa-dr̥ṣṭa yei kṛṣṇa ajna tyajī
garve bhakta-bhṛṣṭa haiya mare adho maji

- 1) Although natural faults may be found in a pure devotee of Kṛṣṇa, one must never become disturbed at the bodily defects found within him.
- 2) If one sees such faults with material vision, know that such a vision is certainly offensive.
- 3) If one, having insufficient qualifications and knowledge, sees the ‘faults’ of a great devotee who has attained perfection, then one can never become happy and peaceful.
- 4) The waters of the sacred Ganga are always considered to be divine although bubbles, foam and mud may be found within it.
- 5) When any other water is mixed with the Ganga, it is still never considered to be impure. Similarly, the so-called faults found in a pure devotee will not remain in him.
- 6) Those that see faults in a *sadhu* reject the instructions of Sri Kṛṣṇa. Due to pride, their devotion becomes incinerated and at the time of death they fall down.

Verse 7

krsna-nama-rupa-guna-lila catustaya

upama misrira saha svada tulya haya

avidyapittera tulya tate jihva tapta

jihvara asvada-sakti taptahetu supta

aprakrta jnane yadi lau sei nama

nirantara nama laile chade pidadhama

nama-misri krame krame vasana samiya

name ruci karaibe kalyana aniya

- 1) Krsna's name, form, qualities, and pastimes are all comparable to the sweetness of sugar-candy.
- 2) Ignorance is compared to the disease of jaundice which inflicts the tongue. Such a disease arrests the tongue's power of taste.
- 3) If one accepts the Holy Name and chants it constantly, then the disease of ignorance will vanish.
- 4) Gradually that sweet-like Name of Krsna will pacify all material desires and the taste for the Holy Name will bring all auspiciousness.

Verse 8

krsna-nama-mpa-guna-lila catustaya

guru-mukhe sunilei kirtana udaya

kirtita haile krame smarananga paya

kirtana smarana-kale krama-pathe dhaya

jata-ruci-jana jihva mana milaiya

krsna-anuraga vraja-jananusmariya

nirantara vraja-vasa manasa bhajana

ei upadesa-sara karaha grahana

- 1) When Krsna's name, form, qualities, and pastimes are heard from the lotus mouth of Sri Guru, then real *kirtana* actually manifests.
- 2) As such divine glorification increases, one then attains the various stages of *smarana* (remembrance of Krsna's pastimes). At that time, by cultivating *kirtana* and *smarana*, one gradually advances.
- 3) With their mind and their tongue, those who have come to the stage of *jata-ruci* (the awakening of love for Krsna) adore Krsna and meditate upon the residents of Vraja.
- 4) Constantly residing in Vraja and worshipping it within ones mind, one should accept this decree that is the quintessence of all divine instructions.

Verse 9

vaikuntha haite srestha mathura nagari

janama labhila yatha krsnacandra hari

mathura haite srestha vrndavana dhama

yatha sadhiyache hari rasotsava-kama

vrndavana haite sresthagovardhana-saila

giridhari-gandharvika yatha krida kaila
govardhana haite srestha radha-kunda-tata
premamrte bhasaila gokula lampata
govardhana-giri-tata radha-kunda chadi
anyatra ye kare nija kunjapuspa-badi
nirbodha tahara sama keha nahi ara
kunda-tira sarvottama sthana premadhara

- 1) The town of Mathura is higher than Vaikuntha since this is where the moon-like Sri Krsna Hari appeared.
- 2) Greater than Mathura is Sri Vrndavana-dhama because it is there that Hari held His *rasa* festival.
- 3) Superior to Vrndavana is Govardhana Hill where Giridhari and Gandarvika perform Their playful pastimes.
- 4) Higher than Govardhana is the bank of Radha-kunda where that divine debauchee of Gokula has released a flood of nectarean bliss.
- 5) Which person would make a *kunja* or flower garden anywhere else other than Radha-kunda at the foot of Giri Govardhana?
- 6) Surely such a fool cannot be found, since the banks of Sri Radha-kunda are the very foundation of *prema*.

Verse 10

sattva-gune adhistitapunyavana karmi
hari-priya-jana baligaya saba dharmi

karmihaite jnanlhari-priyattara jana
sukha-bhoga-buddhi jnani na kare ganana
jnana-misra bhava chadi mukta-jnani jana
para-bhakti samasraye hari-priya hana
bhaktiman jana haiteprema-nistha srestha
prema-nistha haitegopi sri-harira prestha
gopihaite sri-radhika krsna-priyattama
se radha-sarasipriya haya tanara sama
se kunda asraya chadi kon muta jana
anyatra basiya caya harira sevana

- 1) Those *karmis* who are situated in the mode of goodness and are the abodes of righteous activities are dear to Lord Hari - this is the statement sung by all those who are well-versed in religious matters.
- 2) Yet even dearer to Hari than the *karmis* are the *janis*, for they find happiness in intellectual pursuits and care for nothing else.
- 3) Those liberated *janis* who have abandoned the path of devotion mixed with knowledge and have taken shelter of the path of exclusive devotion to the Supreme are closer to Hari.
- 4) But those who are imbued with devotion and are fixed in love for the Lord (*prema-nistha*) are considered to be the greatest. And amongst those who are fixed in divine love, the Gopis are considered to be the most beloved of Hari.
- 5) Amongst all the Gopis, Sri Radhika is the most beloved of Krsna, and Sri Radhika's *kunda* is equally as dear to Him.
- 6) Which foolish person would not take shelter of that *kunda* and would desire

to reside anywhere else to perform service to Lord Hari?

Verse 11

*srimati radhika krsna-kanta-siromani
krsna-priya madhye tanhara sama nahi dhani
muni-gana sastre radha-kundera varnane
gandharvika tulya kunda karaye ganane
naradadipriya-varge yeprema durlabha
anya sadhakete taha kabhu na sulabha
kintu radha-kunde snana yei jana kare
madhura-rasete tara snane siddhi dhare
aprakrta bhava sada yugala sevana
radha-pada-padma labhe sei hari-jana
sri varsabhanavi kare dayita dasere
kunda-tire snana dibe nijjana kare
upadesamrta-bhasa karila durjana
patakale hari-jana kariha sodhana
upadesamrta dhari rupanuga-bhave
jivana yapile krsna-krpa sei pare
satya treta dvapare ye sakala bhakta
krsna-krpa labhiyache grhastha virakta*

bhavikale vartamane bhaktera samaja

sakalerapada-rajah yace dina aja

bhakativinoda prabhu anuga ye jana

dayita dasera tanara pade nivedana

daya kari dosa hari bala hari hari

upadesamrta vari siropari dhari

- 1) Srimati Radhika is the most illustrious amongst the dearest Gopis of Krsna; amongst all those who are the beloved of Krsna, no one is equal to Her in beauty or in good fortune.
- 2) The sages and the sacred scriptures have declared that Radha-kunda is in every way non-different from Gandharvika (Radhika).
- 3) Divine love is difficult to attain even for Narada and other devotees that are very dear to the Lord, therefore it is never achieved by other *sadhakas*.
- 4) However, if they bathe in the waters of Radha-kunda, they will attain perfection in the mellows of divine conjugal love for Krsna (*madhurya-rasa*).
- 5) Such servants of Hari will receive the transcendental mood to serve the Divine Couple and the lotus feet of Sri Radha.
- 6) When will Sri Varsabhanavi make this servant of Her Beloved (Dayita Dasa) Her own and allow him to bathe on the banks of Radha-kunda?
- 7) This unfortunate soul has composed the *Upadesamrta-bhasa*. O devotees of Lord Hari, kindly purify these verses at the time of reciting them.
- 8) By applying these immortal instructions to one's life and accepting the mood of the followers of Sri Rupa, one can attain the mercy of Krsna.
- 9) All the devotees that appeared in Satya-yuga, Treta-yuga and Dvapara-yuga attained the mercy of Krsna and were able to retire from the householder *asrama*

10) Today this fallen soul begs for the dust of the lotus feet of all those devotees that are presently manifest in the Vaisnava community and all those that will appear in the future.

11) Dayita Dasa offers his prayers at the feet of all those that have surrendered to his divine master Sri Bhaktivinoda.

12) Showing compassion to others, leaving aside all vices, please chant, “Hari, Hari!” and accept the waters of these ambrosial instructions, *Sri Upadesamrta*, upon your head.